

CHURCH MANAGEMENT DIRECTORY—SEE PAGE 476

CHURCH MANAGEMENT



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Give of the strength of your youth;
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Into the battle for truth.
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Dauntless was he, young and brave;
Give him your loyal devotion,
Give him the best that you have.

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Naught else is worthy his love;
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Gave up his glory above;
Laid down his life without murmur,
You from sin's ruin to save;
Give him your heart's adoration,
Give him the best that you have.

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VOLUME XIV
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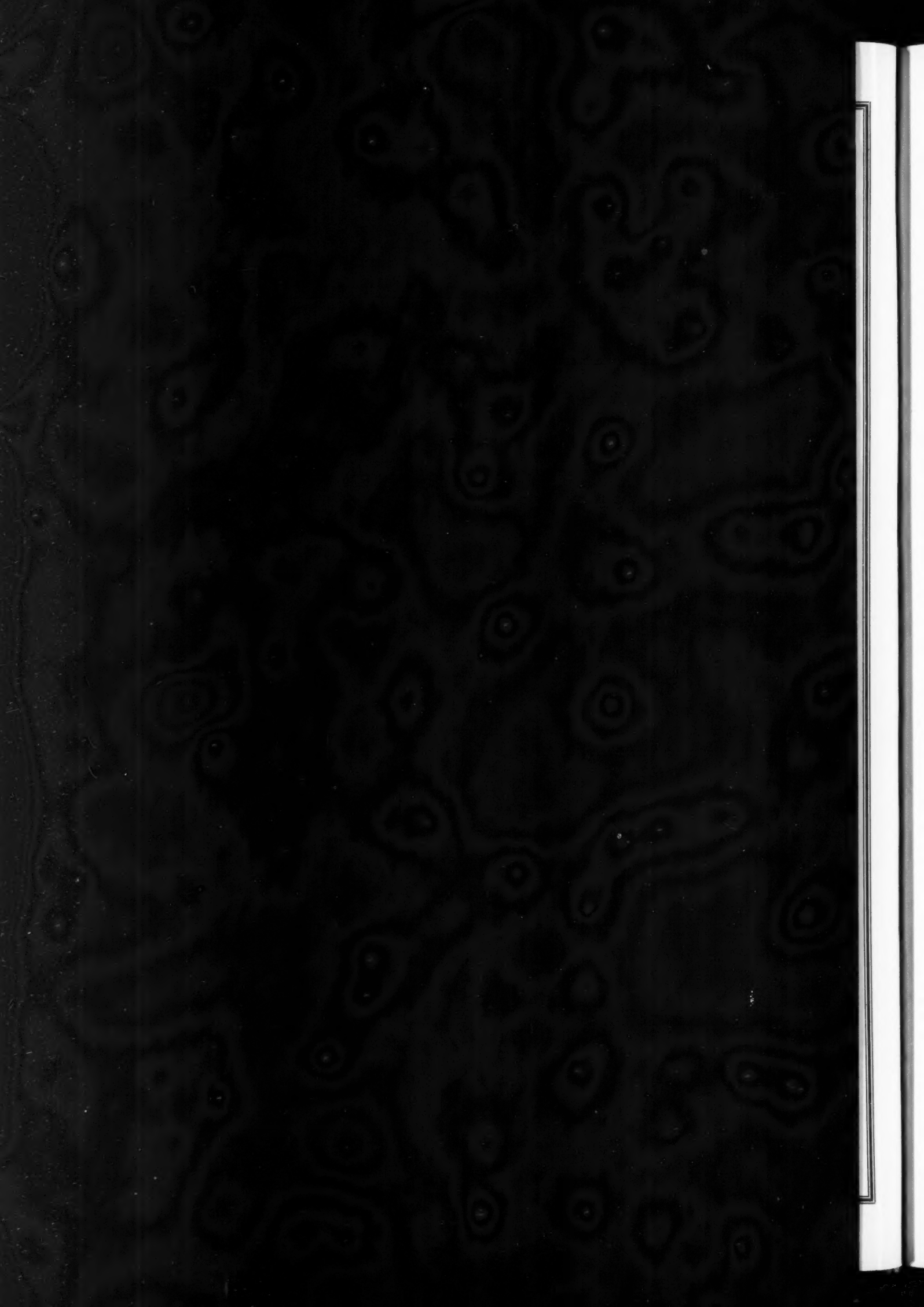


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FACTS TO PONDER

By Ivan J. Young

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* * *

An average of five new comets are discovered by astronomers every year.
* * *

A one candle power light is visible about a mile on a clear, dark night.
* * *

Chicago first used a fire engine in 1857, when it had 90,000 inhabitants.
* * *

More than 10,000 skulls are preserved in the National Museum in Washington.
* * *

Mammoth tusks weighing a ton, and estimated to be 50,000 years old, were recently sold in England.
* * *

An average-size tree with a spread of fifty feet of foliage under normal conditions, throws off five barrels of water a day in the form of vapor. This is attracted to the clouds and returns to the earth as rain.
* * *

More than 350,000,000 human beings live in India, almost three times as many as in the United States. India is only about half as large as the United States.
* * *

The valuation of the White House grounds has been estimated at \$15,700,000, and the building itself, \$2,300,000.
* * *

Approximately 4,000,000 Americans suffer from hay fever.
* * *

The voting population of the United States is estimated at 50,000,000, a large number of which never exercise the right of franchise.
* * *

President Lincoln's Emancipation Proclamation freed over 3,000,000 slaves.

HIS GRACE IS SUFFICIENT

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Repeat to yourself the creed of Paul, "I can do all things through Christ which strengtheneth me." His grace shall be made perfect in my weakness. Go out, and do, and dare, and achieve in that faith. Believe in it with all your heart, and act upon it with all your being, and you will discover that your impossibility has become God's possibility. From *Prize Sermons*, Sermon by Douglass Buchanan; Cokesbury Press.

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THE EDITOR'S DRAWER



The Needed Quality

I am interested in a news report which credits Bishop Hughes of the Methodist Church with the statement that our modern preaching needs more of the emotional element. I can't whole-heartedly agree. One of the reasons that the preaching of our day has failed to win and hold is that preachers have put too much professional emotionalism in their message. To my mind our modern preaching, above all others, needs one quality. That is sincerity.

The preaching must ring true. Regardless of a man's convictions, whatever he says must have the ring of sincerity in it. Real sincerity does always produce a remotional response. "It isn't so much the way he says it but the feeling I have that he actually believes it," said a friend in commenting on his own preacher.

Preachers of today need definite convictions instead of academic theories; then, they need the courage to be absolutely sincere in their proclamation of these convictions. Probably there will be an emotional accompaniment to this. But sincerity should be placed first, emotion second.

William H. Leach.



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Winning a War as Bad As Losing It

By F. J. McConnell*

IT IS to be presumed that those who are trying to rush this country into a war program the like of which we have never seen before have some thought as to what it would mean to-day to win a war.

There are some who cry out that all these preparations are pure patriotism—that in time of war we should be willing to kill and die for our country regardless of whether we win or lose. Of course, nobody means just that, but many talk that way nevertheless. Probably few of those advocating the billion dollars appropriation for war preparations have ever thought of the possibility of dying themselves. The dying is to be done by those who get no chance to say anything about it. By the way, the most exasperating feature of the war preparations talk is the cool assumption of the militaristic that they are the true patriots of our land.

Munition Makers Win

Another outcry, from an altogether different quarter, comes from those who declare that at the present day nobody wins in a war. The essential truth here is not to be lost sight of but there are those who win in a war, though not in a national or political sense. The munition-makers win in a war. The revelations of sales of munition-makers to both sides in the World War make it clear that whoever loses, the manufacturers of bombs and poison gas will not lose, though we are told in these amazing days that such selling to both sides is merely an unavoidable, though unpleasant, incident.

In the larger sphere of international affairs it may be that in a war one side or the other will gain something. Those absolutists who say that there has never been a justifiable war are

extreme. We are now, however, writing for the immediate present or for some near tomorrow. If we can find anybody who can tell us who is to be our foe in the war for which we are about to spend a billion or two, what would winning such a war mean?

Instantly we hear the reply that the billions are to prevent any nation from attacking us. If we spend all this money there will not be any war. Indeed. The race between the European nations for armament before the World War was more intense than any the world had up to 1914 ever seen. I do not recall that this race made for peace. The truth is that it is not safe to have a nation too heavily armed—I mean beyond the requirements of what we may call international police requirements. Such a nation after awhile gets the itch to pull triggers. It becomes very touchy about its honor.

War Deters Progress

Suppose, however, we do pile up huge sums for armament and thus prevent war. The expense will be so great that social schemes will soon have to go by the board. That is to say, there is no progress by that path. Suppose now we are wholly sincere in our talk about war only for self-defense. Some nation attacks us and is beaten off. Would that be a victory? Victory in such case would be barren. The defeated nation could not be made to pay anything.

Who won the last war? How much better off are the victors than the defeated? All the woes that came on Germany came likewise on all the others of us. Germany got Hitler as the result of the war—and so did all the rest of us. Hitlerism is a problem of the whole world. His ascendancy came out of the defeat of his nation. Is that part of our victory?

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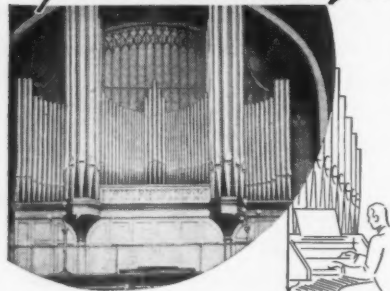
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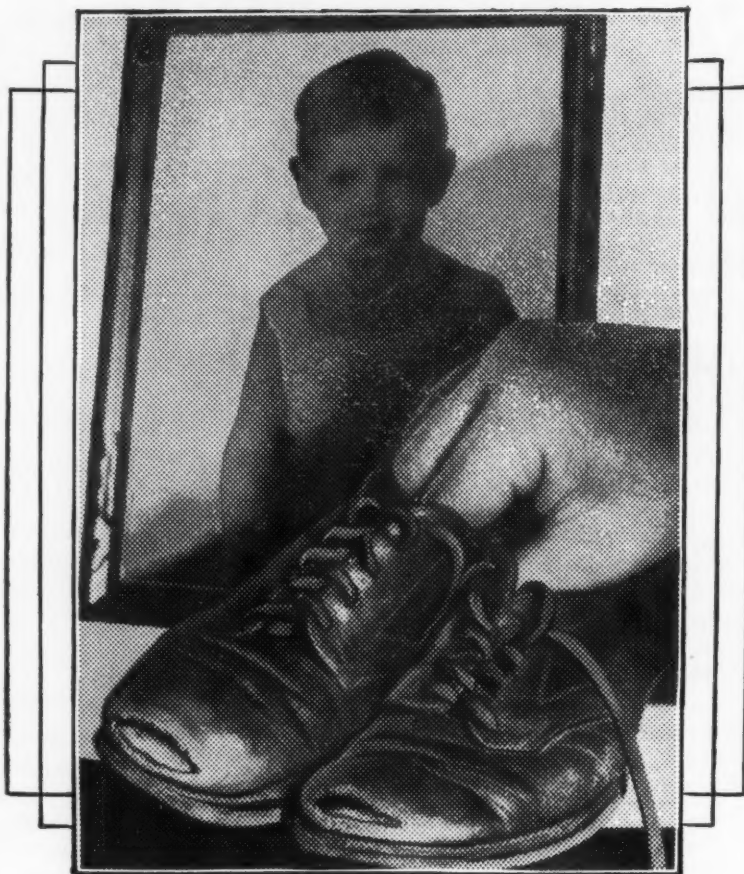
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O little shoes with the scuffed-up toes,
That look so small in his father's hand,
Weren't you proud and big and grand
When you started this morning for
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No-One-Knows, with its belfries tall,
Its golden ramparts and shining towers,
Knights and fairies and magic powers
To tempt the heart of a traveler small!

Now dusk has come and his feet are still
Ere ever his knightly spurs are won,
For his body was broken and crushed and done
While yet he trudged to the first green hill.

O little shoes with the blood-stained toes,
O light gone out of a boyish face,
Was this the end of his splendid race?
Was this his City of No-One-Knows?

—Anne Sutherland Brooks.

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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XIV
NUMBER 9
JUNE, 1938

The Future of Philanthropy

ONE of the most distressing releases that has come to this editorial desk is that from the Golden Rule Foundation which analyses philanthropic contributions, from 1916 to the present day. It reveals that at no time since 1922 has philanthropic giving fallen to such a low percentage of national income as in 1937. The ratio of giving to net income for that year is 2.033%.

There are reasons for this, of course. Increased taxation by federal, state and city governments has taken much money that otherwise would be given to churches, hospitals and other charitable institutions. Then, there is the drying up which naturally follows the economic philosophy of the New Deal. As the state assumes more and more private charities will get less and less.

Regardless of one's affections for a socially-minded government there is something tragic in the attacks it makes upon wealth. Wealth and industry have committed their sins. No one gives them a clean bill of health. But during the years of American history we have produced big business men and little business men whose spiritual glory is that they have acquired wealth only to endow some noble and worthy social enterprise. It must be shocking to many of these individuals, in city and country, to find that they are branded as socially unfit.

There has been a washing out of the old wealth. The new millionaires of today have a different background than those of yesterday. They take the age as they find it. They are probably more fatalistic in their point of view than the rugged individualists of the past. But it remains to be seen if the new wealth is a philanthropically-minded wealth. Perhaps it will prove to be so. If it should fail society it means the death of hundreds of colleges and charitable projects scattered throughout the land.

Local churches will be less effected than the institutions which have depended upon gifts from wealth. The churches of the country are very democratic institutions compared with some other organizations. During the past generation their incomes have been shifting from the donations of the few rich to the weekly contributions of the average member. Should this tendency be encouraged and increased, local churches can enter into the new economic order without much fear as to their future. The teachings of stewardship are justifying themselves.

What is true of the local churches is only partially true with the benevolent agencies of the churches. They have depended upon gifts from churches, bequests and contributions from the living rich. Incomes from invested funds have been lowered. There is little possibility of an increase from this source. The earnings of public utilities and business corporations are almost sure to be kept low by legislation and taxation. Income from the living rich depends upon whether the new rich will be philanthropically minded. The income from local churches will probably be sustained.

It is pretty well conceded that the average individual will have a smaller net income in the future than he has enjoyed in the past. Taxes, increase cost of municipally controlled services such as water, light, sewer and other items are sure to increase. Even if the wage remains the same the net will grow smaller. The burden of government indebtedness spread over the years through bond issue must be met sometime. This will enter into the picture. We are evidently passing into the economic conditions experienced by European nations following the world war.

Personally, we regret the passing of philanthropic wealth. We think that it has a much better story to tell than its spokesmen have given the world under the assaults of the new economic system. We believe that there are virtues in creative energy, thrift and hard work which characterized the pioneer days of America. It is hard to yield to the idea that effective government should make its first plan that of distribution rather than production. There is a lot which can be said for the successful business man of Main Street who believed that he had a divine commission to build wealth and share it with his community. In more instances than his critics will admit his convictions were genuine.

The Christian conception of stewardship is based on the idea that man has a divine obligation to share his wealth and personality with others. In just as much as we are able to convince society of the genuineness of the reward of such a personal program can we assure the Christian philanthropy of the future. I do not see how the church can relax in its emphasis upon this principle. If great wealth is doomed to pass out we must plan to broaden the base of giving; if the new wealth is more given to polo than charity we must encourage those in the average income brackets to assume

(Turn to page 518)

University of Life Claims Youth

By G. Merrill Lenox*

Here is an accurate, authorized story of the University of Life which is most significant among Christian youth movements of this day. Publicity has been held back on the movement pending developments but now the story can be told.

"HOLDING the Unheld" throngs of American young people is the purpose underlying the organization and operation of a Youth Movement which has swept the Twin Cities, become firmly established in many other Minnesota communities, and spread to some 15 other states. It is called the University of Life. It is a two or three hour Sunday evening program for young people of high school age and above, so built as to attract and hold young people continuously and progressively. The man behind the movement is Philip Corliss Landers, Director of Leadership Education of the Minnesota Council of Religious Education.

A word about Mr. Landers would be of interest to all who want to know more about the University of Life. He received his Bachelor of Education and Master of Arts degrees from the Boston University School of Religious Education. He was director of Religious Education at Trinity Methodist Church of Springfield, Massachusetts, until 1930, when he was called to a similar position at the great Hennepin Methodist Church of Minneapolis where this Youth Movement had its birth. Since 1936 he has held his present position through which he is transforming the educational picture in Protestant churches throughout the State of Minnesota. Mr. Landers has served as dean, three years, of the successful Community Training School in Minneapolis, is now Chairman of the Department of Religious Education of the Minneapolis Church Federation and is very active in the work of the International Council of Religious Education. He is an almost flawless organizer, an indefatigable worker who possesses the happy trait of completing successfully the projects to which he commits himself, and an intelligent and earnest proponent of the cause of Christian education in all of its ramifications.

The University of Life had its birth in the Hennepin Methodist Church of Minneapolis in 1934 and has operated there with increasing success and grow-

ing enrollment every year until actually 700 people are registered in it. Dr. Richard Campbell Raines is pastor of the church and much of the success of the movement has been due to his progressive ideas, wise counsel, sympathetic support, and participation in its weekly program. Dr. Raines is a rare personality whose influence has reached an ever widening group of the city's youth.

The program has spread under Mr. Landers' aggressive and intelligent leadership until now there are 12 interdenominational centers in the state with enrollments ranging from 100 to 350, and a large number of individual churches operating successful programs. The growth and appeal of this new approach are phenomenal. Where 25 young people came listlessly to a local church young people's meeting before, 100 come enthusiastically now. Where four churches each had 20 to 30 youth more or less active in the work before, 200 come now to the joint meeting and enjoy the entire program. The increase in numbers reached is more than matched by the increased vitality of the program in which they participate.

It Grows Rapidly

The movement has enjoyed rapid expansion. It has gripped churches in Wisconsin, Iowa, Michigan, Nebraska, Montana, Massachusetts, Kansas, New York, California, and a number of other states. While the movement began as a local church enterprise, its most significant developments have been in the interdenominational field. This trend is attributable to the supervision of Mr. Landers through his present capacity with the Minnesota Council of Religious Education and directly as a result of requests coming from pastors and communities.

Mr. Landers believes there must be a "comehitherness" created by any youth program that is to attract and that this must be created not only by the program elements themselves, but by their deep rootings in the present day religious interests and needs of young people. The University of Life is the most widely appealing movement

the writer has ever heard of or observed. It can be carried out by an individual church with 75 or 80 young people but in most communities it needs the co-operation of several bodies.

There are three age levels: high school, college-business, and younger adults. The evening begins at 5:30 with a supper, the price of which is 10 or 15 cents. This is followed by a song-fest period supplemented in some churches by some wholesome get-acquainted features. The next period is occupied by a chapel worship service which in turn is followed by simultaneous interest groups or quests on two or three levels.

The University of Life program "reaches the unreached" and "holds the unheld." It reaches and holds the active youth of the church, the inactive youth several years out of school, the regular Sunday evening society attendants and unchurched young people. It calls forth the best lay leadership of the church, challenges it to an attractive and needful task, and puts it to work in a field which brings forth fruit abundantly. The terms of the University of Life, from 6 to 10 weeks, finds ready response to the call for service from busy adults who could not commit themselves to longer or indefinite periods of service.

No finer tribute could be paid to any youth program than the testimony of a group of university young people—"Our University of Life is comparable in every way to the high grade program we have through the week—and, best of all, it helps us to interpret the world and the life we live from a Christian point of view."

The interest quests as well as the chapel service are spiritually centered. Says Mr. Landers, "There is no place in a University of Life program for a duplication of what young people can get elsewhere through the week. There is, however, a big place for a spiritual interpretation, a religious motivation and the creating of right attitudes together with the development of skills in living in every area in which young people think, move, and act."

What Adults Think

What do leading church officials think of the University of Life? Dr. Arthur A. McBride, superintendent of the Congregational Conference of Minnesota writes: "A visit to the University of Life at F— goes a long way

*Pastor, Judson Memorial Baptist Church, Minneapolis, Minnesota.

toward removing any spirit of cynicism or pessimism about the possibility of interesting the youth of today in worthwhile things." Dr. J. A. Rinkel, superintendent of the Minneapolis District of the Methodist Episcopal Church recommends: "the organization of the University of Life for every community that has the leadership capable of conducting it." Dr. William J. Bell, Director of Christian Education, Presbyterian Synod of Minnesota and Wisconsin, declares enthusiastically: "The University of Life demonstrates one thing for a certainty: the obvious gain is that such co-operation of local churches gives more leadership, more youth, and a more productive program than the SUM of one-church enterprises." When one finds three influential denominational officials completely sold on this program in its interdenominational phases, he is more than ever convinced of its potentialities.

What do youth think about it? That is even more important. In modern slang, most of them declare "it's keen," or "it's swell." The writer is in touch with a large group from a score of communities throughout the state and he has yet to hear any comment upon the University of Life excepting that which is definitely commendatory. One young man states his case well: "The University of Life," says Dick Lewis of the Macalester Presbyterian Church, "is a modern institution designed for modern youth. For the first time, the social, educational and spiritual needs of youth have been combined in an effective and attractive program. The urgency for such a movement has been felt for a long time, and it is no wonder that the plan is receiving unanimous support wherever it has been introduced."

A Sunday Evening

It is Sunday evening and the clock indicates that the hour is half after five. A crowd of young people are busily engaged in happy conversation as they pass by the kitchen window to get their plates. What an appetizing meal for 15 cents! Thanks to the good women of the church who will do most anything for their young people. Supper over, a stereopticon curtain drops at the edge of the platform, all lights go out, excepting table candles. A spot light reveals the Dean of the University of Life. He makes brief announcements, welcomes special guests and presents the song-fest leader. The young people sing from the screen several old favorites all centered around some subject, climaxing with a religious hymn on that same theme. As the last stanza of the hymn is sung, the group makes its way, single file, to the church sanctuary for the chapel service.



Philip Corliss Landers

The chapel service? It can be the peak of the evening if carefully planned. A young person should lead it. Young people should participate in it. The pastor, a special guest preacher, or a really accomplished young person, gives a twenty-minute message on some live, vital theme that comes to grips with the deepest needs of the young people assembled. "Warmed over sermons are tabooed" said a guide to visitors at one University of Life. The service is dignified, well-prepared, and even more worshipful than many morning worship services.

Then there are the interest quests. The interest groups have leaders and sponsors. The leaders are men or women carefully selected because of ability and experience in a given area of life. They know young people and are respected by them for their achievement and character. They use the sandwich method. The bottom slice of the sandwich represents the opening presentation by the leader. Then comes the "filler." That is, the young people ask questions and make comments for about forty minutes. The top layer is put on by the leader who summarizes the discussion of the evening and whets the appetite of the members for the "sandwich" of the following week. The young people go home "helped and happy" and they DO COME BACK. If there is a University of Life that has not brought them back, the writer does not know of it.

Space does not permit any adequate discussion of the importance of extensive preparation, how to take the first

steps, the organizational set-up, the names and formulation of committees, and a multitude of other problems, the solution of which constitutes the sine qua non of operating a successful University of Life. All of these matters are clearly and adequately set forth in a thirty-page mimeographed Manual prepared by Mr. Landers and which can be purchased for fifty cents from him at 405 Oppenheim Building, St. Paul, Minnesota. The writer would advise every interested person to secure this Manual before even beginning the consideration of setting up this program. The possession of it will mean the difference between failure or mediocre success and glorious success.

The registering of the name is applied for at Washington, D. C. by the Minnesota Council of Religious Education. Upon request, privilege of using the name will be granted without expense to any community that will be guided by the manual and will endeavor to keep high standards. A report will be asked for three times a year.

An Answer to Objections

The writer would perhaps not be justified in expressing himself so confidently if it were not for the fact that the program had worked splendidly in his church. His own young people are "sold on it" and would not go back to the old stereotyped program. It must be said, however, that there are two problems which ought frankly to be faced. The one has to do with local church loyalty in an interdenominational school. Experience, however, proves that when the pastor works faithfully in the University of Life, his own young people are more loyal to him than ever and support better his Sunday morning and week-day activities. The other peril is that of robbing the young people themselves of initiative by super-imposing an adult-made program upon them. Care must be exercised to have the young people themselves actively participating in the building of the program in all of its phases from the ground floor up. They must be convinced that it is THEIR program. If this is done, the values of learning to lead meetings, express opinions freely and to pray in public, so well recognized in the old-type programs, will not be lost in the new. It ought also to be said that it is rather difficult for a city pastor with a large Sunday evening congregation supported largely by his young people, to participate in a co-operative University of Life program, although he could operate his own. In spite of these few hazards, which can readily be overcome, the writer believes it is the best thing on the horizon and has many years of useful service ahead of it.

Muriel Lester Comes to Frederick

By Milton B. Crist*

Miss Lester came to the Baltimore Conference of the Methodist Episcopal Church. The impression she made on that gathering is vividly described in this brief paper.

AS Miss Muriel Lester stepped into the pulpit there was nothing to indicate the rare experience that was to follow. She spoke in conversational tones, and with her pleasing English accent, it was a joy just to listen to the flow of her voice. It was seldom that she used a gesture, in fact she leaned quite comfortably on the side of the pulpit, and often placed her chin in her very expressive hands. Not often did she stand straight in the pulpit, but her manner was half her charm. And Miss Lester is charming! Many times as she spoke and lifted her face heavenward it seemed that a beauty shone from her countenance. Her expressive eyes, sometimes flashed with a humor that made you feel good inside, sometimes closed in the spirit of prayer and reverence, sometimes looked straight into your heart, as if she were searching for something. However, it is not her manner or looks that remain with me today, but her message.

Many times in the last ten years I have listened to the presentation of the Christian Gospel as it operates and affects our social life. But never before have I heard such a simple, concrete, convincing, common sense, idealistic, yet practical, presentation. You ask me, what did she say? I cannot tell you, except to say that she told us of her experience in founding Kingsley Hall. How the spirit and teaching of Jesus Christ actually worked in the lives of those simple folks of East London!

Miss Lester talked about The Divine Imperative and Practicing the Presence of God. Everyone within the sound of her voice and the radius of her smile realized that she was talking about something that she KNEW. With her it was not theory; it was practice. It was in every tone of her voice, the flash of her eye, the lift of her head, the movement of her hands. Here is a person who TRUSTS God. Here is a person with her feet on earth, her hands busy in the work of building a more Christian-like World, yet her head is in the clouds, walking, talking with God. Which does not mean that she is not able to see the world—only that she is able to see the world through the eyes of The Man of Galilee.

*Minister, Methodist Episcopal Church, Hancock, Maryland.

TORCH BEARERS

Would you set your name among the stars?
Then write it large upon the hearts of children.
They will remember!
Have you visions of a nobler, happier world?
Tell the children!
They will build it for you.
Have you a word of hope for poor, blind, stumbling human kind?
Then give it not to stupid, blundering men.
Give it to the children.
In their clear, untroubled minds it will reflect itself a thousand fold
And some day paint itself upon the mountain tops.
Somewhere a Lincoln plays and learns and watches with bewildered gaze
This strange procession of misman-nered souls.
Have you a ray of light to offer him?
Then give it, and some day it will help
To make the torch which he will use
To light the world to freedom and to joy.

Clare Tree Major, founder and director of the Children's Theatre of New York.

When Miss Lester finished, there was no applause. The effect of her message was that all wanted to fall to our knees and pray. In fact we sat in silent prayer. As we adjourned to the dining room you could hear on every side: "Wasn't that wonderful?" "Have you ever heard anything like that before?" "I can go home and really preach now." Every minister present knew within himself that this had been a Giant Hour in his life.

After an enjoyable luncheon, an opportunity was given to ask Miss Lester questions. One minister asked what should be our position in the present war between Japan and China. Were we to let the horrible things that Japan was doing to go unchallenged? In reply to this question, Miss Lester gave an answer characteristic of all she had said that day. Miss Lester urged us not to let ourselves be carried away by a particular incident, but to see the problem in the large. War never solves anything! Dictated peace never brings peace! That as long as there is war and militarists, there will be the killing of innocent women and children. That what Japan is doing she learned from the Western World.

That war—whether in Japan, China, Spain, Ethiopia, France or Germany is always the same. The results are always the same. In effect, why get all hot and bothered about what is happening in Shanghai if we had nothing to say about what has happened and is happening in Spain. The people of Japan, or any other nation, are not the real enemies of the world. It is the people who make war. That is where our battle lies. Use the things that are happening in Shanghai, not to arouse feeling against the Japanese but to arouse the world against the one thing in the world today that threatens the future of the world, and that is war. Of course I am not quoting Miss Lester, but this is what she said as I remember it. And when she finished that clear exposition of her position we did applaud, long and loud.

And so Miss Lester came to Frederick. She lifted the hearts of all who heard her, and throughout the next few months better and more inspiring sermons will be preached in Methodist pulpits, because of her busy life she gave so willingly of her time and herself. Brother ministers, do yourself a service, send for Miss Lester's books today. She has a message for you and your people.

PASTORS' INSTITUTE PLANS ENLARGED PROGRAM

Dr. Frederick W. Norwood, for many years minister of the cathedral of British nonconformist Protestantism, City Temple, London, England, will be a leading figure in the Pastors' Institute to be conducted August 1-14 on the campus of the University of Chicago. Others who will participate in the program are: Dr. Harold A. Bosley, director of religious activities at Iowa State Teachers' College; President Albert W. Palmer of Chicago Theological Seminary; Dr. Arthur E. Halt; Professor H. N. Wieman; Dean E. S. Ames; Professor Fred Eastman; Professor W. E. Garrison, literary editor of *The Christian Century*; Professor A. C. McGiffert; Mrs. E. E. McClintock of the Congregational Mission Union; Professor W. W. Sweet; Rev. Donald W. Beatty; Professor Massey H. Shepherd; Professor W. C. Graham, and Dr. John Knox, managing editor of *Christendom*.

The program for the first week will give special attention to the interests of pastors with college constituencies, directors of religious work on college and university campuses, and Christian Association secretaries, but there will be much of interest to ministers of other types of churches. The interests of ministers of city and rural churches will focus attention during the second week.

Besides classes and lectures there will be a rich offering of conducted visits to Chicago institutions and neighborhoods, social and recreational events. Nothing will be left undone to make the experience a pleasant and profitable one.

The Integration of Religious Education Into the Program of the Church*

William H. Leach

AN ARTICLE which appeared in a contemporary journal under the title "Shall the Sunday School be Abolished?" has led a vocal barrage which has brought to the surface a widespread dissatisfaction with religious education as at present administered. Far and wide the subject was discussed. In Cleveland, one ministerial group made it the subject for discussion for three sessions. Every member who had a criticism against the church school or the denominational programs got it off his chest. It was the privilege of the writer to sit in those sessions and to record the arguments. Looking back at it now, it seems that the conclusion an intelligent person could reach from the whole thing is that there is confusion and ignorance as to just what the ideals of Christian education are in the local church. To use a slang phrase which has become pretty good English, "They just don't know what it is all about."

Religious education has always been handicapped because it came into the church as an intruder whose presence was not always welcomed. Some of our readers may recall the time when churches debated as to whether or not they should give a roof to the Sunday school. Today most churches make provision for the church school and support it. But the good Christian people still suffer from a common delusion of dual organizations, the church and the church school, which have separate identities and programs.

"Have you been to church?" one asks, and the reply often is, "No, but I attended church school."

The typical church mind segregates the program of religious education to the church school. If the mind of the church officer and church worker does this, no amount of organization or technique can give an educational program the freedom for growth and development which it should have. We have spent considerable money and energy building up educational technique, but have neglected to start the educational process with the first group.

Start With the Official Board

Educational idealism and methods will never have the place they deserve in the program of the church until the

official board appreciates the place of education in the administration of the church. So long as it is restricted to the program of the school this is impossible. The entire church is, or should be, an educationally growing organism, developing year after year. What is the sense of erecting a board of education in the official body of the church if this mental understanding is absent?

The average church might well afford to take a year, giving an hour once each month in the meeting of the official board to the purposes and program of the church. Many of the members, both men and women, might be surprised to learn that the church has some objective other than adding new members and paying the minister's salary. In these meetings use the blackboard and list in black and white the various objectives. They would include among others:

The Objective in Worship.
The Objective in Evangelism.
The Objective in Finance.
The Objective in Missions and Extension.
The Objective in Buildings and Equipment.
The Objective in Pastoral Relations.
The Objective in Instruction.
The Objective in Sociability.
The Objective in Influencing Society and the State.

The first thing many business-like executives will wish to do is to give these matters to special committees for consideration. I would fight this, and insist that for one year it is the duty of the members of the board to sit in and get a bird's-eye view of the entire program of the local church. The specialized treatment under committees or departments can be saved for a later consideration. As soon as they begin



— R.O. BERG —
 Religious News Service

RELIGION'S INDICTMENT AGAINST HIM

*This article originally appeared in "The Church School Journal" and is reprinted here by special permission.

to see just what the church is attempting, or should attempt to accomplish, one of the great steps has been taken. I have in mind now a large metropolitan church where the official board prefers that it be not bothered with reports of the church school.

"Let the officers there work out their program without interference," the men say. This would probably be impossible if this first step in the educational program was really taken.

Next Approach the Organizations

After the official board has received its baptism of program idealism it will be wise to repeat the process with the various societies. Call the leaders together in a council or cabinet. After the various objectives of the church have been outlined, it is time to show each society where it should fit into the program which is being set up. Get the leaders to think of the organizations as *functional ones*. If there is any question about what we mean, explain that the organization has some particular duty in working out the program of the church.

If a person has a complex of humor he might get a lot of fun out of this part of the program. As the officers of the various organizations come together in counsel, let them check the list of objectives to see just which ones might fall into their particular field. It might require ingenuity on the part of the women's circle to find that it had a purpose in the program of the church other than to raise its quota toward the church budget. And it might for the first time let all the organizations see themselves as integral, functional parts of a living organism something like that pictured by Saint Paul, "Ye have one body but several members thereof."

The group of men who have the Sunday morning Bible class which has been competing for male attendance with the morning service might catch a glimpse of the values of worship service. It is quite possible that the music committee could even get a picture of its work in an educational sense and not merely as one of artistry. And it would be a wonderful thing for the single-minded educator to see that other departments of church work have Christian objectives as well as his own church school.

The unified Sunday morning service has done a great deal to break down the false distinction between worship and education. But its work is obstructed because the preliminary ground-work discussed here has not been done. People must *think* unity before they can put unity into action.

KEEP GOING

I sought a short swift road to fame,
But found no path that bore such name;
I kept on going!

I found a hard, rough way called work,
I chose that course and did not shirk;
I kept on going!

The winding trail led up a hill,
The stones were rough, the air was chill,
My heart grew faint: I cried, "How long!"

But Hope replied, "Keep on! Be strong!"

I kept on going!

At last, long last, around a bend,
I reached the topmost journey's end;
All earth was mine; the skies were fair,
The race was won—and Fame was there!

Genevieve H. Dey.

Next Attempt a Functional Organization

You will hear a great deal about the word *functional* in the next few years. The old word was *expressional*. Many of our societies were "expressional" in nature. That meant that instead of study they gave themselves to the mechanics of accomplishment. The word "functional" will supplant this. The word also implies action, but it means action which fits into a purpose and a program.

I have been interested in the discussion regarding the elimination of money-raising schemes in our church organizations. One minister was successful in removing all sales schemes from his church. But he then found that his women's organization weakened because it did not have anything to do. Under the first program, it had a definite purpose. It was to raise money for the church, but when that purpose was removed the society was helpless. It is not easy to build up a functional program for all these societies. It is a pioneering work.

When a study is made, it will doubtless be found that there is overlapping in the various organizations. Here is a church which has an effective young people's department in the church school. It also has an active Epworth League. It seems that the young people's department puts the main emphasis on study, with the social program as minor. The Epworth League makes its major the social program and study is the minor. But there is really no need for both organizations when the test of functional efficiency is made.

The functional organization will start with the official board. After it has

made its study of the objectives of the church it can then move in to the area of technique. How best can it secure these objectives? There is sufficient experience to make this quite clear. It will do it by placing each objective which is sought under the supervision of a department, or committee, which finds its authority in the official board. For instance, supervision of instruction throughout the church would be in the hands of a committee or department of education which has its head in the church board. Members might be secured from outside. Leaders of the organizations which major in the instruction processes may well be included. But it could not, in any sense, limit the idea of instruction and education to the church school.

This commission, committee, or department of instruction, would have the obligation of studying, directing, and applying educational methods through all the societies of the church. The Missionary Society would be in its province as well as the school, for is it not the chief function of the missionary society education in the processes of missions?

Each of these departments would have the responsibility of study and initiative. The department on worship would soon know that there is more to worship than the "opening exercises"; the department of finance would get a long-range view of its tasks, and confine itself to one annual effort to get enough money to meet the budget. The department on pastoral relations might, for the first time in the experience of the lay churchmen, find that there is something more than taking up the preacher's time when he has nothing else to do.

In the building of this functional organization you have accomplished one thing—a very important one, too—which has not been mentioned. You are giving the various church organizations and societies an authority which they do not possess in the present rather haphazard church organization. They become the church in action. Unity has been accomplished because they first thought unity. Then the program of the church was unified through the functional process.

And you have accomplished another thing. The entire church has become a functioning body with an educational objective. The religious educational idea has become integrated into the program of the church.

CHURCH MANAGEMENT DIRECTORY

To Be Published July 1
See Pages 494-495

A Doctor Looks at the Ministry

By Carl H. Wintsch

We like to carry, from time to time, expressions of honest laymen concerning the ministry. The author of this article is a practicing physician of Newark, New Jersey. The paper was originally read at the Evangelical School of Theology, Reading, Pennsylvania.

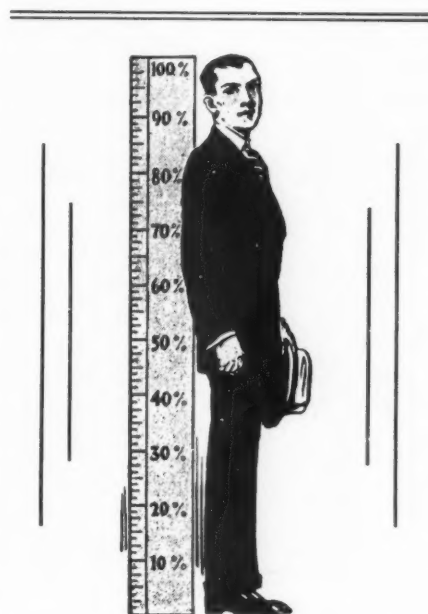
Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord.—Proverbs 3:5-7.

MY friends, I consider the privilege of the fellowship of this hour and the request that I bring a word from the pew a distinct honor. I need not assure you that mine is a sympathetic voice. I honor the men of the ministry as I do no other group.

As a preface to the few statements which I am going to make in this address, I wish to explain that, in the course of my professional duties, I find myself almost daily in close relationship to one minister or another in my community. Due to this relationship, I am able to see something of the minister's peculiar position and I also understand something of his point of view. In other words, I think that I am in a position to make a few critical comments without being unduly prejudiced on the frequently unhonored and unsung profession of the ministry. What I have to say, I want to say as friend to friend, not in the way of adverse criticism, but rather in the way of suggestions and recommendations. I submit them for what they may be worth to you—they may not be worth anything.

In the first place, my idea of the ideal minister would be one who could combine the intelligence and the learning as of a theological scholar with the knack of being and acting like a real human being. In other words, in my opinion, there is no profession known to man in which personality is so important. In fact, I think that it is more essential that a minister be an effective friend-maker and social leader, than that he be an erudite master of theology. Give me a man who can make every member of his congregation look upon him as a friend, and a fellow-worker, and I'll be content to listen to his sermons. All he will need is common sense and the ability to use it in his preaching, and he'll have a successful church, I am sure.

If a minister uses common sense he



This physician sets high standards for the Christian minister

will avoid long-winded sermons and long-drawn-out services. Probably there is nothing so fatal to church attendance as services that last too long. Of course, I realize as well as you do that it is not too much to ask that people who indulge in all manner of time-wasting pastimes throughout the six days of the week, should give an hour and a half or two hours on Sunday to the worthwhile business of religion. But at the same time, I also realize that you can't drive people to the Lord. You've got to lead them to him, coax them along and show them the way, and make their progress along that way as pleasant and painless as you possibly can. Then, too, we must remember that to a large extent going to church is a matter of habit, and there is certainly no point in trying to make people get the habit by the most difficult method. Make the services short and pointed; avoid unnecessary embellishments and flowery oratory; give the people good music of the familiar kinds they know and love, give them a chance to sing the old familiar hymns; and give them the warm hand of friendship in parting

after the services. You can't attract people to the church by long sermons. You know the old saying that a man gets out of life just about what he puts into it, and this is equally true of a minister. If he sets himself upon a pedestal of superiority and looks down upon his flock from a great distance, his flock will stay at a great distance from him. The method and attitude just referred to were not those of Christ, yet unfortunately, there are some ministers today who have forgotten this fact, except in theory.

Qualities Needed

Laymen are happy to ascribe to the average preacher certain qualities which they consider primary and indispensable. Among these are a satisfying religious experience—one must know before he can tell others; a definite call to work of the ministry, only a divine commission and support can justify anyone's entering and remaining in the ministry; an honest effort to equip one's self for the duties of the ministry—failure to prepare is an admission of lack of appreciation of the seriousness of the business of being a minister; and a personal life that reflects worthily the ideals and principles of the ministry—profession without practice is worse than empty. Beyond these qualities, however, are certain other things which the layman would find in ministers, and it is to these characteristics particularly that I am to address myself.

Intelligence, a most desirable attribute of any man, is especially becoming to ministers. The preacher is by virtue of the position in which people gladly place him a leader. His counsel is sought, his opinions are respected, his words are heeded. The minister must know and must know how to think, how to form judgments, and how to relate his ideas to the experiences of his congregation. There is no royal road to this type of intelligence. It comes only by hard work, the process by which success is attained in any line of endeavor. The minister must fight mental laziness as he would a plague, for its blighting effects are none the less deadly. Reading, study—hard and continuous study—are the only antidotes to intellectual flabbiness. Would you be like some great preacher in whose success you rejoice? There is a way, and it is usually found to be the way of severe discipline and toil. Until within two years of his death, Dr. John H. Jowett, prince of spiritual

giants, was in his study at work at six o'clock every morning. In our day there can be no substitute for intelligence on the part of those who would guide in things spiritual.

Manliness, incomparable expression of masculinity, belongs conspicuously to the minister. Resentment and protest against ridicule and caricature will avail nothing. Rest assured that some minister somewhere furnished the model for such representation, and that the public mind is not sufficiently impressed with the incongruity to enter effective protest. A cringing, apologetic air has no place in the life of the man of God. No less impressive is the disgusting effort to be as other men, to rate as hail fellow well met, to be known as a good sport, to be accepted as a regular fellow. Such attempts, especially bring contempt upon a most worthy calling. Claiming no rights that do not belong to men in general, accepting no favors that are not extended to all, spurning concessions that would excuse from adequate compensation, the minister walks among his fellows, as an independent, self-respecting, red-blooded man, an inspiration to the youth of the community, a challenge to its manhood, and a reminder of the virility of the religion that is his.

Conviction, "the conscience of the mind," must ever be an obvious quality of the minister. In the opinion of the laity, lack of conviction is perhaps the most serious defect of the modern ministry. The average man, religious or otherwise, likes the positive note. Goethe, who could not be accused of fondness for things religious, spoke for the average layman when he said, "I will listen to anyone's convictions, but pray keep your doubts to yourself." Men go to the church not to be confirmed in their opinions, soothed in their sins, or even indulged in their positions of prominence; men hunger for the truth of God as brought through trusted spokesmen for God. Pitiful indeed is the church which has been transformed into a society of good fellows, a social club, or even a literary or artistic circle by the attempts of the minister to conform to the notions or immature ideas of unthinking but influential parishioners. The minister is the herald of the good news of God; for this the hearts of men hunger; for lack of this men are starved out of the churches.

God pity the hungry who turn from the House of God with only science, ethics, literature, philosophy, art, social service—stones, for bread; and God pity the man in the pulpit who ever forgets that his supreme privilege is to break the bread of life to starving,

dying humanity. The layman has an exalted opinion of the pulpit; only the minister can lower that opinion.

Compassion, god-like quality of the heart, fills the soul of the true minister. It is time for the minister to resign his commission when a crushed heart is just another sorrow, when a funeral is just another bereavement, when a poor, broken human derelict is just another wreck. Jesus never became accustomed to human misery; every case was a fresh case to him, and every need was of new importance. Sensitiveness to human suffering, without regard to the rank or position of the sufferer, graces the character of the man of God, and commends him and his master most favorably to the world.

Loving Service, the natural accompaniment and inevitable fruitage of holy living, crowns the life of the faithful minister. "He went about doing good" summarizes beautifully the earthly career of the Son of God; it is enough that any disciple be like his Lord. The minister should be jealous of his leadership in every conflict against greed that would capitalize human passions and weaknesses and fatten itself while men, women, and

children die. It hurts to find a minister wobbling where human welfare is at stake.

Since a preacher, like other folks, is impressed by what he sees and hears, it is exceedingly difficult for him to maintain an impartial attitude toward every member of his flock. The Lord's appraisal of spiritual values, the severe reproofs he uttered against the proud and covetous, and his never-waning sympathy for the poor, the sick and the weak cannot leave any pastor in doubt as to his course in dealing with his members from the most helpless to the most self-reliant. His services must be available whenever sickness, sorrow, or distress come to any of his members. When his advice is sought on matters of importance or apparently trifling affairs, he should be invariably considerate and sincere. It is unwise for him to indulge in gossip under any circumstances. As he moves in and out among his people or among strangers, no act or word of his should be permitted to betray his high calling. Calls must not be too long or too frequent at the same place. No latch strings should be out for the pastor, and no undue liberties should be indulged in by him. The plea of "no evil



"THERE AIN'T ROOM FOR BOTH OF US HERE"

intention" is of little avail to remove the stigma of folly.

The pulpit is not the place for literary reviews. Some pastors are very much given to preaching on the various "Best Sellers" when they might be better spending their time preaching from the book that has been, and still is, far above every book, the "Best Seller." If Christ should sit in the pew of one of our churches, I wonder if he would be satisfied to hear a sermon on one of Shakespeare's plays.

The minister is so responsible for supplying his people with good food that he ought not to make his pulpit a place for airing his skepticism or doubt. The average congregation is not interested in the criticism of the Bible, but in the message it contains.

If a discourse is interesting, the minister has done some good, not only to himself, but to many others; for an interesting sermon impels those within hearing distance to give heed, but a loosely organized harangue does infinitely more damage than ministers suspect, else they would either learn to talk in a compelling manner or leave their pulpits for the plows which they deserted when they had a call to the ministry.

Interesting Sermons

The question is, nor do I insinuate that it is new: How can sermons be made interesting?

To this bugaboo that has confounded ministers of all ages I answer simply: by employing the same laws of interest that the writer of fiction makes use of.

Sounds simple, doesn't it?

Actually it is not as childish as it sounds. There are certain definite laws that must be mastered, nor can one go out and apply them one hundred percent perfect as soon as he has read them. Much less can you, after finishing my address, go into your pulpit a transformed man, and deliver a rousing sermon, ever so much better than you have heretofore preached, but you can do this: You can learn to compel interest, and after understanding the principles, by practicing with them in every sermon, you will do what the writer of fiction must accomplish before he sells a single line, you will learn how to gain the interest of your audience.

The first thing to do in making a sermon interesting is to see that it is well organized. That must be taken care of when the discourse is being planned. Shotgun method of speaking has to be eliminated. It is just as bad to go before a congregation and attempt to preach to them using the scatter-gun method, the hit and miss type of sermon, as it is to stand up

(Turn to page 484)

Each According to Her Ability

By Mrs. H. M. Campbell, Bellows Falls, Vermont

There is a lot of good common sense in the philosophy of this minister's wife.



Each month I look first at the article for ministers' wives and wonder how *Church Management* got along so well without it. It is not only helpful, but interesting as well. I have been in the ministry, so to speak, for nearly fifteen years, so I am neither old nor new. While I have many problems as I go along, I have formed a philosophy through the years which has helped me solve them.

I had been a worker in my local church since childhood and realized the need for conscientious service, particularly in the teaching and leadership of the church. When I married a minister I felt that my greatest contribution would be in those fields and with the younger people. I also had an idea that the adult work is a man-sized job and I still think so. Consequently, I accepted teaching and young people's work. The result? Horrors! The minister's wife wasn't interested in the old folks! And what did I do? Being over-sensitive, I, at the age of twenty-three, took the adult Bible class, only to be asked one Sunday during the lesson why it was that ministers' children are always so much worse than any others. Fortunately, I had heard one of my pastors answer that one and I was ready to quote him. He always replied that it was because they have to associate with the children of the parishioners.

Although the work usually carried on by the Ladies' Aid in the small community was absolutely foreign to my interests and ability, my husband thought that I should go to the Aid meetings. And so I went, dragging my frail and mischief-making little son, disturbing not only the nap of that day but having to struggle several more to get him back on schedule. How I loathed the sewing and the small town talk and the fuel my nervous little youngster added to the fire of their trivial gossip. The climax came when I took the baby to an all-day sewing meeting where he came in contact with a feverish child who was coming down with measles. Of course he had them, and still suffers from the results. At the time the ignorant Aiders comforted me with the thought that it was a fine

thing to have them over with. Incidentally, he has had them twice since.

My conviction that the minister's wife has very little influence with the ladies has been confirmed through the years. If she likes to quilt and make aprons and talk, about this and that, and if she likes to engineer suppers and solicit and bake cakes and pies, that is her privilege. But if the whole rushing business makes her tired before she starts, and if it ruffles her calm until she is a nervous and irritable wife and mother, she is committing a sin to force herself to do it, for it will be of no help to the church if she does it in that spirit.

On the other hand, I have a cousin who is also a parsonage wife. She couldn't teach the infants' class, but she is a marvelous cook and loves to help with suppers. She is also an organist of unusual ability and gives of her time to make the music in her church the best she can. I think it would be cruel to expect her to teach a class, which—bless her dear little red-head—she is too independent to do.

This, then, is the conclusion I have reached and abided by: The minister's wife should give of her services to the church, according to her talents, and of her own free will, just as any other Christian should do. Usually, because she is so near the need, she will give more than the average, but she should never force herself to do things for the sake of what people will say if she doesn't. She will rob the vitality of the work she can do well, if she is too sensitive to criticism.

Out of this same struggle for personal independence, I have had another problem. Whenever I make a suggestion or express an opinion, and either by words or by an even more obvious silence, my opinion is discounted "because I am the minister's wife." I have a weak moment, occasionally, in which I wish I had married the garbage man. It is as if we, ministers' wives, were so different that we are not quite normal, and I know that some people think we never have an independent thought or that our chief motive is to promote the interests of the good husband.

For some time I smiled and behaved as becometh a saint but boiled inwardly; now I protest, and preserve my self-respect and my calm. I have

even learned to anticipate and lead up to a suggestion by telling what I did before I had any idea of becoming anyone's wife. I have even been bold enough to tell how much more I would suggest if I were a mere layman. I also quote Mother, who is as human as any of them, who didn't have a relative in the ministry until her children were grown, and yet her whole life has been spent in Kingdom Building.

Some ministers' wives feel self-conscious about their appearance. There is no doubt that she should keep herself as attractive as possible. This doesn't mean expensive beauty treatments nor costly clothes, but it does mean plenty of soap and water, fresh air and sunshine, rest and nourishing food, and careful planning.

A lady of the manse cannot afford to slump mentally. For a couple of years I have made it a habit to read on certain subjects within my field of special interests and to keep notes. I can't possibly do this and spread myself over the whole church. Another policy for the sake of keeping fit, is to be a member of the best organization outside the church; it widens your horizon.

As a bride, I had been told that a minister's wife should have no close friends. I tried that, with the result that I was often lonely and a bore to the boy friend because I depended too much on him. Now I choose my friends and no one seems to mind. However, I hold strictly to the rule that even these close friends get no secrets which have been meant for our ears alone. It is a thousand times worse for a minister or his wife to violate a confidence than for one of the medical profession to do so. Sometimes it has taken all the will power I have to play dumb.

Speaking of doctors, one of my most valuable ideas came from a doctor's wife. She gave up her place in his office because she felt that some of the patients resented her presence. I have given up calling with my husband for the same reason. I have never felt unwelcome, but I know people can talk better when alone. There are times when I am the one called. I am more willing to go than not if I can be of real service; but to go calling, just for the sake of calling, never again!

Most of the time, being a minister's wife is one of the happiest roles a woman can play, if she remembers that she is an individual with the privilege of choice; and that her efforts may reap the richest rewards if she can keep loving her neighbors, knowing even some of their secret sins; as she yearns to have them love her.

A Door Which Is a Sermon

By Fred Smith

THE Community Church of Welborn, near Kansas City, found itself under the necessity of rebuilding its church due to a disastrous fire. Upon the ruins of the old structure has arisen a stone Gothic Church of which the community is rightly proud. One of the significant features of the building is the main entrance to the church. The architect, Mr. Ernest O. Brostrom, has combined usefulness with rich symbolism. The door is panelled in cathedral glass, the frame of which, when closed, makes with the transom a large cross. Thus the door stands, a perpetual symbol of the religion of him who came to save the world through the Cross; who also taught that "the

way of the Cross leads home." Only through the Cross do men enter into the rich fellowship of the Church.

More than this is true. The Lord of all good life also said: "I am the door." As one looks at many church doors, dilapidated, cracked and badly sprung one does not see there much to understand the significance of the simile used by Jesus. But when one sees the stone encircled door, with its cross articulated into the center of it, in the Community Church of Welborn, one comes to a new appreciation and understanding of the words of Jesus with respect to what he meant when he said: "I am the door."

Doctor Looks at the Ministry

(From page 483)

and say: "Brothers and sisters, when I came to the church this evening I meant to preach to you from John 3:16 but since getting here I have decided to talk about a Mountain-top Experience." That is an open confession that you have not prepared a discourse, or that you are not a man to make a decision and stand by it, one being just as bad as the other, for they both amount to the same thing in the end.

The Gospel message contains three great truths, namely, the sinfulness of man; the way of salvation; and the hope of eternity through Christ. The minister is responsible for giving the

message containing these three great truths to his people.

The minister should be true to the task of preaching the Gospel. He should remember that the purpose of preaching is to give light. If the window through which light comes is clean and clear, then the light will also be clear, but if it has flaws in it the light will not be right. Thus the preacher should not have his sermon too clouded with other things than the Gospel, that the message of the Master will not get through.

Let the minister be a true witness of the glorious Gospel of the Son of God. He ought to make every sermon, in some way, present Christ and him crucified. To lead one's soul back to God is a more glorious achievement than to be able to present pleasing speeches in the guise of sermons. To have revealed the Master to a lost soul, will be, in the final judgment, accounted a worthier thing than to have been the greatest scientist or philosopher in the world.

A wistful, eager age waits patiently the prophet's guiding voice. Not since Chrysostom called repentant Antioch to its knees has such an opportunity presented itself to the Christian church. It is the day of the priest, the prophet and the preacher.

Blessed is the minister who feels the responsibility of preaching the Gospel of the living Son of God to a dying world.

The minister should live a life, insofar as possible, protected from diseases of the flesh. Bacon wisely observed: "They are happy men whose natures sort with their vocations." The various groups of tissue cells of our bodies have special functions, yet all combine to



The closed door forms a Roman cross

make a correlated whole, occupied by that mysterious tenant—the individual. The condition of one's organs and tissues have an influence on the thoughts and actions of the mind and body. Thought does not reside in the mind alone; the body as a whole often enters into one's mental attitudes.

Every minister should develop useful hobbies. Our vocation is the highway of our life. Our avocations byways, interesting and full of life. Our avocations broaden our culture and enrich our lives. Do not slip into a condition of idle inefficiency. Grover Cleveland said, "The final thought in all work is that we work not to have more, but to be more—not for a higher place, but for greater worth—not for fame, but for knowledge." Let our teachers hand out the torch of knowledge, so youth can hold it high and light the pathways of our less fortunate brothers, and lift the world to a higher plane.

Now I think I have said enough by the way of criticism. You will be thinking I am a confirmed fault-finder in regard to the church. Those who know me will bear witness that such is far from being the case. I have always been and I am today an active booster for the church and for all that it means, and I am certainly a booster for the ministers. No good minister is ever paid enough. The job of running a church and leading a congregation in the right way is, at best, a thankless one. In view of all the unpleasant features of the job, it is a wonder that men still have the courage to undertake the job of the ministry. In speaking well for the heart and soul and head of those who do choose the profession, I believe that they all deserve more reward and more appreciation than they ever receive.

A MAN WHO SAW GOD

I recall the picture in my mind of a little man who sat at his bench year after year in the laboratory in Saranac Lake. He was absorbed in one of the most hateful things in all nature—the tuberculosis bacillus. I can see him now, sitting over his test tubes, flushed and sick. He showed me under his microscope the spots and lines on the litmus-stained slides. All that I could see was lines and spots. He saw the evidence of eternal laws, he saw the vision of humanity at length redeemed from a curse; he saw the challenge of secrets yet unfathomed; he saw the procession of unborn generations calling him to give the wrestlings of his strength and of his mind in entire and whole devotion. He saw God. And the eager light in his eyes and the laugh in his face verified the saying of Jesus: "Blessed are the pure in heart; for they shall see God." From *Our Common Loyalty* by Philemon F. Sturges; Harper & Brothers.

What Shall We Charge?

An Old Problem Repeated



rendered to organizations outside his own church? This is a moot question and one upon which there is difference of opinion and variation in practice. Churches and organizations frequently try to get ministers to preach and deliver addresses without compensation. I know of a church clerk who called up a minister while the pastor of his church was on vacation abroad and asked if he could preach for them gratis.

Before Henry Ward Beecher had attained a world-wide reputation, a Y. M. C. A. asked him to lecture for them without compensation "because it would increase his fame." He wired this reply: "I will lecture for F. A. M. E.—fifty and my expenses."

Perhaps the most outrageous and at the same time amusing attempt to capitalize on a minister's popularity was perpetrated on Mark Guy Pearse, a celebrated English Methodist minister of the previous generation. He was on a vacation in Cornwall. On a hot afternoon he had walked along the cliffs and came to a village where a tea meeting was in progress. He entered the little chapel and took tea. The stewards recognized him and one of them approached him and said in an anxious whisper, "Be you the Rev. Mark Guy Pearse?" He replied in the affirmative, whereupon the steward said, "I thought as how you was. Now, do you see, we want to raise a little money and a thought have struck us. Now do 'ee just come out quiet and say nothing to nobody, and then we will put 'ee in the vestry and we will go into the chapel and say, 'The Rev. Mark Guy Pearse, author of *Dan'l Quorm*, is in the vestry and can be seed at threepence each, the proceeds to go for the good of the cause'."

Some ministers never ask for a fee. Their feeling is that the church pays their salary and therefore they can render gratuitous service to other organizations, if such service does not interfere with their church work. If a fee is offered they take it, if not, they say nothing. And there is real satisfaction in rendering service to a worthy cause without compensation.

Should a minister require honoraria? In other words, ought he to ask compensation for services

Other ministers ask for compensation when presumably the church or organization is able to pay it.

A Baptist church in England had been renovated at considerable expense and a heavy debt incurred. They decided to ask Rev. Charles H. Spurgeon, the outstanding preacher of his day, to preach at the re-opening services, knowing that he would draw large crowds and that the collections would be good. The secretary, who was a wealthy man, wrote Mr. Spurgeon explaining the situation, and offering to entertain him either at his town, country or seaside residence. Spurgeon replied that he was unable to comply with their wishes and advised the secretary to sell one of his residences and pay off the debt.

Other ministers demand a fee no matter what the circumstances may be. They either state what it will be when the engagement is made, or if the matter is left open and no fee is forthcoming, they ask for one. A pastor of a large and comparatively wealthy church recently told me he always wrote and asked for a honorarium if none was offered.

The former course is the better one as it prevents embarrassment. But not always. A British minister agreed to preach for a church, the fee to be two guineas. At the close of the service, one of the officials congratulated him upon the splendid sermon he had preached. "Yes," said the preacher, "that is a very good sermon, but you should hear my five guinea one."

Some ministers are not attracted by outside engagements. They are content to devote their time and strength to their own parishes. Mr. Spurgeon was offered by an American lecture bureau \$100,000 for one hundred lectures. He replied, "Why should I leave Christ's work to make money for myself?" An American publishing house offered him \$10,000 to write a Life of Christ. He answered, "There is an infinitely better life of Christ in the four gospels than I or any other man can write."

Other ministers have courted fame and fortune by delivering lectures and popular addresses. Dr. T. De Witt Talmage was the most popular American preacher and lecturer of his day. His fees were from \$500 to \$1,000 a lecture. In 1890, he was offered \$150,000 for three hundred lectures to be delivered in one year.

William Jennings Bryan used to say that no man could earn a million dollars honestly. Yet he bequeathed a million and a quarter in his will. How much of this was made by lecturing nobody knows.

Fifty years ago last December, an item appeared in the London *Christian World* which read as follows:

"Will Carr's-lane, will Lewisham, will the City Temple follow the example of Mr. Berry's congregation at Wolverhampton? asks a correspondent. That is to say, will these, and other rich churches, make provision whereby their several pastors, being set free from routine, shall be able to go about the country and preach to the smaller churches without being specially paid by the latter for their services? At present, urges the writer, the big men are monopolized by the big churches, and the former are never heard by the small churches, except when called in 'as a speculation to raise money.' Yet they are wanted to conduct missions, to start revivals, and generally to lift men to a higher spiritual life."

Does not this situation persist?

Last year, for some reason, the question of ministers' fees became acute in Great Britain. Criticism seems to have centered upon Leslie D. Weatherhead, who has recently assumed the pastorate at City Temple, London, the historic church whose pulpit has been occupied by Dr. Joseph Parker, Dr. Reginald J. Campbell, Dr. J. Fort Newton and Dr. Frederick W. Norwood. Mr. Weatherhead made a statement in the *City Temple Tidings* with regard to services and lectures outside his own church, which the *Christian World* characterized as admirably frank.

Later, he amplified his statement in a lengthy letter to the *Christian World*.^{*} He expresses his distaste at having to write about his own work. He deplors the malicious gossip and false stories that have been circulated, and states that his friends had asked him to follow Dr. Parker in making a statement about fees.

He quotes Dr. Parker's pronouncement as follows:

"As an arrangement for self-protection, I am driven to announce the following as my charges for general public service; in all cases traveling expenses must, of course, be paid:

"Preaching on behalf of the salaries of poor ministers . . . Nothing.

"Preaching for ministers whose salaries are less than 100 pounds a year . . . Nothing.

"Preaching at the opening of chapels . . . Six volumes of standard literature. "Attending tea meetings . . . Fifty pounds.

"Going to bazaars . . . A hundred guineas.

"Serving on committees . . . Two thousand pounds."

Mr. Weatherhead continues: "Self-

The Minister and Workmen's Compensation

By Arthur L. H. Street

MANY, if not most, of the state workmen's compensation laws are so worded as to entitle ministers to awards against their employing churches, or the churches' insurers, for injuries sustained in the course of their employment. But difficulty often occurs in judicially determining just what activities of a pastor may be regarded as falling within the "course of employment." For example, take the case of Freeman vs. Salem Reformed Church, 190 Atl. 159. Plaintiff, pastor of a church at Doylestown, Pennsylvania, was requested to go to the nearby home of an elder, who had just died, to make funeral arrangements. But, having ample time before he was to make the call, plaintiff drove to Allentown on a private mission. On his way back to the elder's house, he was injured in an automobile accident, and made claim against the church, and the insurance company which indemnified the church against liability for workmen's compensation, for an award covering his injuries.

protection drives me also to set down a few facts:

"1. I fear that I cannot accept one-tenth of the invitations to preach which reach me at the City Temple. . . . If I do accept an invitation to take services, no fees will be required. As Dr. Parker said, traveling expenses will be expected. It has never been my practice to name a fee but to leave the matter to those who arrange the service. Literary societies, of course, are on a different basis from church services.

"2. In regard to psychological treatment, no fees ever have been charged, or ever will be charged by me or by any of the five doctors with whom I work in clinical co-operation. Many grateful patients press to be allowed to give something. What is thus given goes to church funds . . .

"3. A number of people have written complaining that books are sold in the porch of the City Temple." His reply to that is that as all profits go to the church funds he cannot see much difference between buying a book and putting money in the collection.

"4. No fees have ever been received by me for broadcasting at a religious service either from the pulpit or from the studio. . . . Ministers are paid nothing and they rightly regard it as sufficient reward to be allowed to get their message over to such a vast, and generally speaking, appreciative congregation."

The question, Should Ministers Require Honoraria? still remains.

The Pennsylvania Workmen's Compensation Board and the Court of Common Pleas for Bucks County ruled that an award was proper, but the Pennsylvania Superior Court held the contrary, on an appeal being taken to that tribunal.

The Superior Court seems to have recognized that a minister acts in the course of his employment when he goes to a home to assist in making funeral arrangements. But it was held that in this case plaintiff so far departed from route he was called upon to use for that purpose that he could not be deemed to have been acting in the course of his employment at the time of the accident.

Said the Superior Court: "Claimant's occupation was designated as a 'minister of the Word' to preach the gospel, to exercise pastoral oversight, to dispense the holy sacraments in conjunction with the elders, to administer Christian discipline, and give himself wholly to Christ in his church. Under such a calling it is difficult to define the exact boundaries of such employment, but it undoubtedly was the purpose of the employment that claimant's ministrations were in behalf of the members of the Salem Reformed Church and cannot be so extended as to include all and every activity of such individual. * * *

"To permit an employee to fix his own limitations far beyond the sphere of his normal activities would be to avoid the very language of the act. It certainly cannot be regarded that going a distance of approximately sixty miles was the usual method of performing his pastoral duties, when a journey of a mile or so, within the limits of the borough was all that was necessary. As we view these facts, the deviation from claimant's employment was so substantial as to amount to an entire departure, and the employment was not resumed until he had at least reached a point in reasonable proximity to the sphere of his usual duties."

MINISTERS' FEES

The article by Mr. Warner on ministers' fees opens up a big field for discussion. No letters will be published in the Church Management Directory for 1938 but we shall be glad to have your comments for the September issue.

^{*}December 23, 1937.

Labor Legislation in America

By William L. Ludlow

This is the concluding article in the series by Professor Ludlow which we have called "The Minister's Social Primer." Professor Ludlow occupies the chair of Political Science and Sociology at Muskingum College, New Concord, Ohio.

THE subject of old age pensions has been very popular in this country since the Townsend Movement has come into existence. There is no doubt that the individual initiative has shown itself to be too weak in handling the problem as a whole and that the state should offer some method of protection. There are three ways by which the state can sponsor old-age insurance and pension. First, the voluntary old-age plan of insurance allows the government to subsidize private oldage schemes initiated by unions, employers or by employers and employees together. This method is simply that the government sells annuities at more favorable rates than private insurance companies. In France and Japan where this method is used it has been found that it has not been entirely successful in covering all workers. The second type of old-age insurance is the compulsory system. Here it is almost always contributory in that employers and employees make their payments into a state regulated fund. In some cases the government also contributes. Under this plan the employees receive pension regardless of whether he needs it or not. The last type of system is what one may call state-conducted charity plan. Here the state, together, in a few cases, with local political divisions, bears the entire expense.

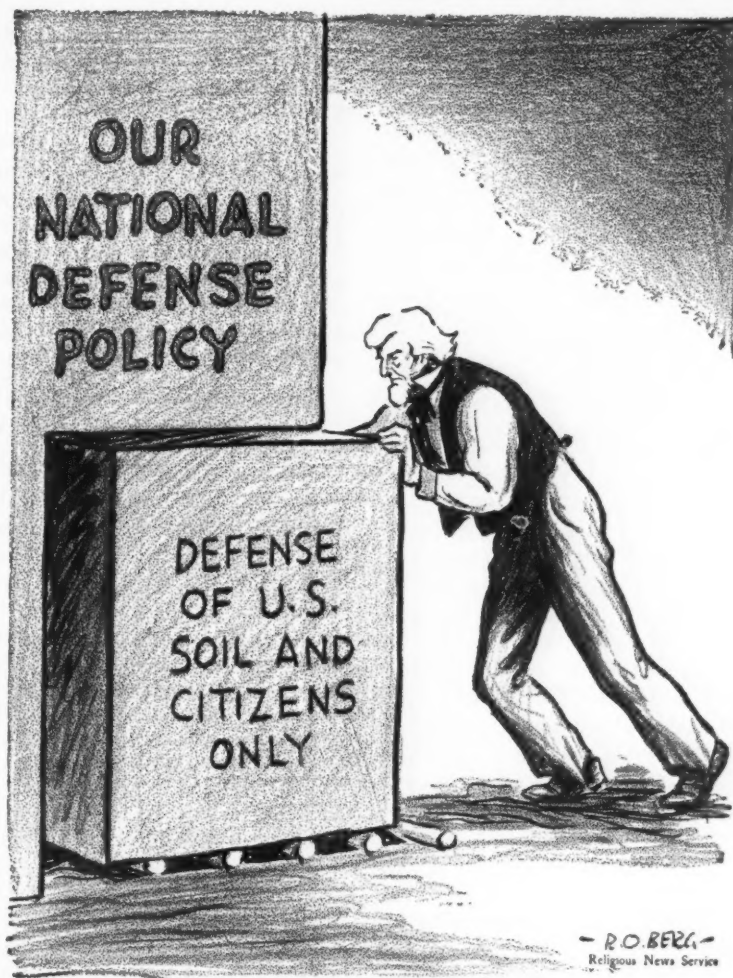
The first attempt in this country to pass legislation on old-age insurance was in 1903 when Massachusetts proposed such a bill. The first law on the subject was passed in 1914 by Arizona, but it was declared unconstitutional by the state supreme court. The next year, 1915, Alaska enacted the first statute to go into actual operation. During the World War nothing was done toward passage of legislation on the subject but in 1923 three more states enacted old-age pension laws. Montana, Pennsylvania, and Nevada in that year passed laws but the state supreme court of Pennsylvania declared that law unconstitutional in 1924. In 1928 six states had old-age insurance laws on their statute books—Wisconsin, Montana, Nevada, Maryland, Colorado, and Kentucky. Two great industrial states, New York and Massachu-

setts, in 1930, were added to the growing list while the years 1933 to 1935 found some two dozen more states being added to the list of states caring for its old aged workers. There is no doubt—if we are to believe recent studies—that it is much more economical to maintain old-age insurance than almshouses. The "Old-Age Security Herald" in a study published in 1932 showed that in some cases poorhouse assistance cost as much as three times pension relief. This study made by the American Association for Old Age Security found monthly savings from \$15 to \$40 a person.

The present trend is definitely toward mandatory laws and state aid.

The Federal Social Security Act of August 1935 will have a tendency to make state pension laws more uniform. The Social Security Board's approval of state laws is conditioned upon coverage in all counties, financial participation by the states, an opportunity for hearing to applicants denied assistance, age limit of 65 years by 1940, a five-year state residence requirement in the last nine years, including one year continuous residence and lastly no disbarment of any United States citizen. On basis of these requirements far from a majority of the states have been able to become eligible for Federal aid.

During the ancient and medieval periods of history labor was performed by slaves and serfs whose position was one of status and not of contract. Slaves were property from birth and serfs were born bound to the land. As the centuries passed workers achieved



THE ONLY SAFE CORNERSTONE

a position through the master-and-servant relationship which was really one of contract. With the passing of the handicraft era the master-and-servant relationship was replaced by the employer-employee, free-contract stage. In the nineteenth century, in particular, the employer-employee relationship proved to be more advantageous to the employer than to the employee. In the worker's struggle against the bondage of debt finds a landmark in the United States Supreme Court decision in 1910 when in the case of *Bailey vs. Alabama* a federal law was upheld in which it was stated that no contract to work in payment of a debt was enforceable or legal.

Minimum Wage Legislation

In 1894 New Zealand became the first country in the world to pass a law containing minimum-wage requirements. It was Australia, however, that passed the first act concerned primarily with this subject. Since that time there have been some sixteen countries passing legislation of this kind. Among these countries have been Germany, France, Switzerland, Hungary, Mexico, Argentina, Canadian provinces and several others. In the United States there have been various attitudes toward minimum-wage legislation. Massachusetts led the way with the first domestic law in 1912. Eight other states, Wisconsin, Utah, Washington, Nebraska, Oregon, California, Minnesota, and Colorado, followed with minimum-wage legislation in 1913. By ten years later, 1923, Texas, South Dakota, North Dakota, Puerto Rico, District of Columbia, Kansas, Arkansas, and Arizona had been added to the growing list. It was that year however that the five-to-three decision of the Supreme Court held the mandatory District of Columbia statute unconstitutional in the famous *Adkins vs. Children's Hospital* case. In 1925 and again in 1927 the United States Supreme Court held cases arising over the Arizona and Arkansas laws to be unconstitutional. These cases being declared unconstitutional brought a halt for this kind of legislation. In 1925 Wisconsin did pass a law modelled in a way which would be consistent with the Supreme Court's decisions.

No other states acted on this subject until 1933 when New York passed a law which was both permissive and mandatory. After the wage board makes a decision on any case brought to its attention, only publicity is to be used to secure obedience during the first nine months, but thereafter the order is enforceable by fine or imprisonment. In 1933 Utah a mandatory minimum-wage bill was passed which was similar to California's statute. By

June of that year, 1933, five other states had enacted this kind of legislation. Among the states which have in operation the minimum-wage law to a greater or less extent are New Hampshire, New Jersey, California, Colorado, Connecticut, Illinois, Massachusetts, Minnesota, New York, North Dakota, South Dakota, Utah, Wisconsin, and Washington. What has been the opinion of impartial students of the effects of minimum-wage laws? Have the results been what their advocates claimed? Such studies as Commons and Andrews, *Principles of Labor Legislation*, R. Broda, *Minimum Wage Legislation in Various Countries*, and V. R. Morris, *Oregon's Experience with Minimum-Wage Legislation* and others have shown these generalizations to be true. In the first place, low wages in certain sweat shops have been raised in countries where minimum-wage laws have been operating. Secondly, in spite of some evidence to the contrary, workers' productivity has in general not been lessened because they were receiving minimum wages. In the third place, no increased unemployment among sweated workers except the minority of poor ones can be attributed specifically to minimum-wage laws. In the next place, prices of commodities may have been slightly increased. Moreover, unionism has not suffered from minimum-wage legislation. In the last place, competition with employers in states having no such laws has not specifically resulted in any appreciable migration of enterprise, although it may have been a contributing factor, as in the shoe and textile industries of Massachusetts. In short, all impartial studies have showed that minimum-wage laws have operated beneficially for society as a whole.

When we consider the subject of laws dealing with hours we find that governmental regulation has been of three general kinds. First there are restrictions on the number of daily and weekly hours that can be worked. In the next place, there are restrictions on night work. Lastly, there are provisions for rest periods of various kinds, such as lunch periods, vacations, and holidays. These three types of restrictions apply in turn to three groups in society—men, women, and children.

Hours of Labor

Ever since President Van Buren ordered the ten-hour day for government navy yards in 1840, the hours for government workers have been better than the average worker in industry. By the acts of 1868, 1892, and 1912 the federal government established the eight-hour day for its employees. The right of the state to fix the hours of

its own employees cannot be questioned, and in 1903 the Supreme Court of the United States in the case of *Atkin vs. Kansas*, extended this right to the employees of private contractors doing work for the government. In two decisions our Supreme Court has held that the commerce power gives Congress the right to legislate on the problem of hours and in another decision, *Erie Railroad Company vs. New York* in 1914, our highest tribunal declared that federal statutes on the subject take precedence over conflicting state laws. The constitutionality of hours laws in mining was settled in the *Holten vs. Hardy* case in 1898 where the Supreme Court upheld the Utah law as a valid exercise of police power. Very little legislation has been passed limiting work periods for men in manufacturing. In 1905 the Supreme Court held a New York law providing a ten-hour day for bakers to be unconstitutional. But in 1917 the Court had either changed its mind or personnel for it held constitutional Oregon's all-inclusive ten-hour statute as a public welfare and police-power measure. The United States Supreme Court has not had an opportunity to pass upon constitutionality of the eight-hour laws enacted by the states but no doubt they would be upheld with the present composition of the Court.

The Massachusetts ten-hour day of 1879 was the first enforceable hours law for women in this country. Many other states followed and such legislation became general when in 1908 the Supreme Court upheld the Oregon statute in the case of *Muller vs. Oregon*. At the present time all of the states but four—Alabama, Florida, Iowa, and West Virginia—have passed legislation protecting women employees by some sort of hours. California has the most inclusive legislation for the protection of women in industry. With its Industrial Welfare Commission to enforce its labor legislation California provides for universal hour eight-hour day, a forty-eight hour week, one day's rest in seven, one hour for lunch, and no night work in certain industries. Indiana stands on the other end with its sole regulation of prohibiting night work for women. There are eleven states which have eight-hour laws, one having an eight and half hour, eighteen have nine hour, seventeen have ten-hour, and the rest (mostly southern states) have up to twelve hour laws. Some states make different limits for different industries. In about seventeen states night work is prohibited. Most states have legislation prohibiting women from working in certain industries. Ohio for example has a very complete list of occupations and Wis-

consin makes even broader regulation by instructing her industrial commission to bar women from any work hazardous to their health or welfare. About half of the states have enacted legislation which require employers to furnish certain things which go to make up a favorable place to work.

During the past two decades we have witnessed rapid developments in the field of child-labor legislation. In 1870 there were about 739,000 boys and girls from the ages of ten to fifteen gainfully employed. The census figures show that there was a gradual increase until two decades ago when a decline began. The number of children between the ages of ten and seventeen employed in 1920 was 2,800,000 which is about thirty per cent more than the number in 1930. Those employed in agriculture form the largest per cent gainfully employed. The census figures show that of the 2,145,959 employed 45.4 per cent were used in agriculture, 21.7 in manufacturing, 3.5 in transportation and communication, about 8.8 in such work as clerks in stores, newsboys, the remaining occupations being various kinds of domestic and personal services.

The National Child Labor Committee has claimed that children under sixteen are three times as liable to accidents as adults employed in similar work but the writer believes that this statement is somewhat doubtful. However, among the 900,000 injured in sixteen reporting states in 1928-1929 there were 12 per cent under the age of twenty-one. It should be noted that large numbers of children who are injured are illegally employed. Every state now has a compulsory school attendance law, the common ruling being that all children must go to school up to and including the age of sixteen unless they have already completed the eighth grade. Twenty-six states and the District of Columbia make it mandatory for children under sixteen to pass a physical examination in order to secure an employment permit.

The lack of uniformity among states on child legislation has been one of the weaknesses of this kind control. The result has been that now we find before our states a federal child labor amendment being considered. Congress has attempted several times to pass federal legislation which would make uniform child labor laws for the forty-eight states. In 1916 it passed a law prohibiting the shipment in interstate and foreign commerce of any goods produced in mines or quarries in which children under sixteen were employed or in factories or canneries in which children under fourteen were employed or in which children between fourteen

Those Who Listen to Students

By Carl Schneider

The author suggests prayers for those who must listen to student preachers. Yet he makes out a good case for the people and the preacher. At present the author is the student pastor of the Methodist Church, St. Helena, California.

AMONG those to be remembered in intercessory prayer are those patient souls who listen to the preaching of a Student-Minister. Patience is their chief virtue. To their patience add godliness, to their godliness, brotherly kindness, to their brotherly kindness, love. For here are some of the unsung heroes and heroines of the church. May the church remember them, pray for them. They are doing a work for which the church probably is, at least ought to be, thankful. They are giving the student a practical experience he cannot get in the Seminary.

It may be they are giving more than they receive heeding well the admonition of our Lord: "It is more blessed to give than to receive." They give the student a salary, however small, helping him to meet seminary expenses. Into their homes they invite him, feed him well, so that he gets at least one good meal a week. Some confide in him, presenting human problems which he meets confidently, but with immaturity, and then hastens to the seminary library for a book which may or may not tell him what he should have said or done. His people trust him with the last rites of a loved one, with the Religious Education of their children, with the character building of their Young People. They chew diligently upon the mixture of bread and stones their Student-Pastor feeds them from the pulpit, and praise him for his help whether or not help has been given.

God bless the people of the Student-Field. They are sheep who have an occasional shepherd, who has only begun to learn about the needs of the sheep, and whose knowledge of the

wolves is gleaned only from books.

The training received by the student is of everlasting value to him. It is his first parish, a first love forever dear to him.

Having recently completed work on a Student-Field the writer has come away enriched by friendships, sick-room experiences, death-bed conversations. Here has been a taste of that work which is called the "Most glorious in the world."

But, also, he has come away wondering. Wondering if any real influence for good has been exerted in making individuals and community more Christian. Wondering this because he knows what the people on the field will say: "Well now he has gone. We'll have to start all over again. Wonder what the next one will be like?"

Is it fair to the field? That's exactly what must happen. They must start all over again, spend a year getting acquainted with the new man, listen again to old familiar ideas in new, young dress. There is not much chance for the church to grow, to develop, to labor and plan on a permanent basis. Why? What is there to look forward to unless it be that in another two years they'll have a new man?

The argument on the other side is, of course, worthy. The student must meet expenses. He must learn to preach somewhere. He must learn to meet human problems and pastoral problems. Where but among people in a church can he best learn?

The people in the church may take a beating while he is learning. But . . . well, God bless them. And you, dear church, remember them in your prayers.

and sixteen worked more than eight hours a day or forty-eight hours a week or between 7 p. m. and 6 a. m. In 1918 we find the Supreme Court by a five to four vote declaring the law was an infringement on children's and employers' freedom of contract within the several states. This was the famous case of Hammer vs. Dagenhart that was challenged by southern employers. Congress, undismayed by this rebuff, enacted another law in 1919 which was

designed to check child labor in this country. This time the federal taxing power was called upon to justify the act, an excise of 10 per cent being levied on the net profits of employers in the stipulated industries who violated any of the law's restrictions. In 1922 the Supreme Court again declared the law unconstitutional by holding that Congress had no right to use the taxing power for the regulation of something

(Turn to page 508)

The Meaning of Worship

O worship the Lord in the beauty of holiness; fear before him, all the earth.
—Psalm 96:9.

A RITUAL of sacrifice or religious ceremony is observed by those races which are low in the scale of human life. The modern man bows before something, whether it is himself, his money, his business, or his God. The problem of today is to get the people to bow before the right altar. The right altar represents the God who has made man, and then there are many altars which represent gods which have been made by man. Before which one to bow is every man's choice. When on Sunday morning you have to make a choice between the Church and the stock market reports, or between the Church and something else, you are definitely choosing your altar.

Many there are who bow down before the wrong altar because they lack both knowledge and imagination. Man who measures his height in inches and his days on earth by three score years and ten, speaks of a hundred million light years. A light year is the distance light will travel in one year. Light will travel from the sun to the earth, a distance of 93,000,000 miles, in eight minutes. If light will travel that far in eight minutes, then imagine if you can, how far it will travel in a year. Man can photograph stars which are 100 million light years away. There are stars infinitely larger than our earth, and which are so far away that their light travelling at a terrific speed, has not yet reached our earth.

Men would not worship at the wrong altar if they used this knowledge, and would allow their imaginations to move on beyond these astronomical facts. A look into the heavens on a starry night, should at least capture what little imagination we may have, and cause us to sing in sheer wonderment, "The heavens declare the glory of God." The letters of the alphabet thrown on a heap will not arrange themselves into an inspiring piece of poetry. Neither could the universe have thrown itself together. St. Augustine said, "I asked the sun, Are you God? I asked the moon, Are you God? I asked the wind, Are you God? They all replied with one voice, We are not God; he made us." From the infinity of space looking down upon the naked soul of man, there comes in clear accents the voice



of him heard by Moses on Mt. Sinai, "Thou shalt have no other gods before me!"

If all our churches were leveled to the ground, there would still be the stars. These cannot be taken away. Here we bow before the right altar. It is a humbling experience to see something so much greater than ourselves. As Studdert Kennedy has put it.

"I must have God. This life's too dull without,
Too dull for ought but suicide. What's man got
To live for else? I'd murder some one just
To see red blood. I'd drink myself blind drunk
And see blue snakes if I could not look up
To see blue skies and hear God speaking through
The silence of the stars."

But when all this has been said, it is nevertheless true, that although God is vaguely recognized and worshipped he is to many only a blurred name or a mysterious force. Such a world as this, so vast and so orderly was made by a force to be sure, but it is an intelligent force, and intelligence can belong only to a person. God, then, is a person.

God Is a Person

Since God is a person, all his revelations in nature, history, and human experience were not complete until he finally appeared in the form of a person. That person was Jesus. Such an able thinker as Henry Nelson Wieman

A Sermon by J. J. Sessler*

says, "God was in Jesus." God could not have much meaning to us until he became embodied in a person. Such words as love and hate have not much meaning in the abstract, but when they take possession of a person, we know what love is, we know what hate is. When God took possession of Jesus Christ, we really found God. The ever escaping God of the stars, the mountains, the seas, and the flowers, walks with us in Christ and our confused brains find rest and peace in his words, "Ye believe in God, believe also in me." At any rate, man cannot imagine a God better than Jesus. We cannot think of God apart from Christ, or think of Christ apart from God. Jesus lived love. Again and again, he said that God loved them with a love like unto his. In various ways he expressed the thought, "He that hath seen me hath seen the Father." There can be no real worship of God apart from Jesus Christ. His presence is mighty real to multitudes today. One might think that the hymn, "Jesus Lover of My Soul," was written when Jesus was walking with the disciples in Galilee. It was written by Charles Wesley seventeen hundred years after the Lord of whom he sings had departed physically and bequeathed to us his spirit. Our easiest approach to God in worship is by Jesus Christ.

What is worship? The sum and substance of the many definitions of worship is that it is communion with God in which God speaks to man, and man to God. This communion with God may be expressed or unexpressed. It is the spirit of man rising to meet the spirit of the living God. It is a personal experience of God. Worship is finding a place where God may find us. No one statement can sufficiently define it. Dwight Bradley would very nearly encompass the whole field of worship in twelve postures of the soul:

It is the soul searching for its counterpart.
It is a thirsty land crying out for rain.
It is a drop in quest of the ocean.
It is a man listening through a tornado for the still, small voice.
It is a sheep lost in the wilderness pleading for the rescue of the good shepherd.
It is the same sheep nestling in the arms of the rescuer.
It is the prodigal returning to his father.
It is a poet enthralled by the beauty of a sunrise.
It is time flowing into eternity.

*Minister, First Reformed Church, College Point, New York.

It is a man climbing the altar stairs to God.
It is a workman pausing for a moment to listen to a strain of music.
It is man expressing his entire personality.

How shall we worship? Much of worship is a repetition of ancient liturgies which embalm dead theologies. Such worshippers will be disappointed, because they are seeking escape from the hard realities of the world into empty forms that have no reality. Jesus warned his disciples against long, meaningless prayers.

We must worship with joy. The most magnificent ritual will be empty of real worship if the heart is not in it. If God is spirit, and he is, only spiritual worship has reality. The temple worship of the Hebrews was exultant with songs of praise. We should go to church not to hear the singing so much but to sing; not to hear prayers but to pray. Worship is not real until our souls breathe love and joy into it.

Worship must be reverent. True worship can not be anything else but reverent, however, if our attitude is flippant, it can be turned into a burlesque and an abomination. One should not have to teach reverence in worship any more than it is necessary to teach the lungs to breathe. Where God and man meet is holy ground. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Giving and sharing is an important part of worship. When in our church services it is announced "We will now worship with our offering" it means exactly that. The Hebrews were taught to bring their best. The offering must be worthy of the Almighty we worship. If God has done much for us, we will want to do something for him, and share what we can. If our hearts are empty our hands are empty. We ought to show that our worship is genuine with a practical gift. Let the passing of the plates in the church service be not a collection but an act of worship. If this were the attitude of every worshipper, I am convinced not any church would lack funds to carry on the work of Christ efficiently.

Corporate Worship

We worship best when we worship with a congregation. Seeing others worship warms us as coals of fire warm each other. The sense of belonging to a praying community gives us courage and strengthens our faith. When we bow our heads together we know we are not alone in our thoughts of God. When Elijah thought that he alone was left to worship God, he wanted to die. But when he learned of seven thousand others who had not bowed the

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knee to Baal he took new courage. There is no more beautiful sight than for men to stand shoulder to shoulder as they draw near to God. In religion as in anything else, men must be associated together to attain their greatest effectiveness. The contact of like minds joined together in worship, creates a mass psychology which reflects itself in the minds of everyone who takes part in the service. Man as a social being can no more worship entirely in seclusion than he can live entirely in seclusion.

What can worship do for man? No doubt there are people who believe that when they worship they are doing God a favor. Worship is for the good of the worshipper. Albert W. Palmer asks, "What is music and what is it that it does to you? Oh, I know, it can all be explained in terms of mathematics. . . . And yet what is it that music does to our emotions? How it lifts us and comforts us and inspires us. . . . And exactly that is the function of worship: it is the music of religion." The important reason for worship is what it may do for us.

Worship should make God real to us. Leslie D. Weatherhead suggests that as the telescope is the means by which we bring the stars within the range of our vision, so worship is the medium by which we may see God. If we are interested in stars we should not spend our time admiring or criticizing the telescope. It's the best there is. Look through it and see the stars. The church service is not something to be admired or criticized. It is above all things important that when we come to church we come resolved to use the worship hour to see and meet God.

Worship recharges our souls with the inspiration and assurance we need. It is an oasis to those who are depressed by guilt, worn by care, and perplexed with doubts. There are many hours when we are lonely although we are surrounded by fellow-men and friends. There are highways and byways of the spirit, which we must travel alone. There are places of grief and sorrow in the Valley of the Shadow, where the voices of our friends fail us, and we hear only the voice of him who said, "Let not your heart be troubled." Worship assures us that we can count on God, that the voice from the heart of the universe is friendly, and the heavens are not of brass.

In worship we stand aside from a distracting world to get a good look at ourselves. As the ideal life and the perfect Christ are considered we see ourselves as we are. We see sacred vows broken; contrasted with the holiness of God we see the hideousness of

The Hold-Up?

A Sermon for Children

By Arthur L. Rice*

ON a cold January night a man, whom we will call "Mr. X.," was hurrying toward his warm home. He had snuggled down so deeply into his up-turned over-coat collar that he almost bumped into another man at the corner of the street. That encounter gave him a most uncomfortable feeling.

"That fellow looks like a robber," he said to himself, as he went on down the street. "Why else would he have his face so nearly covered? I think I'll walk faster." And he did.

Meanwhile the other man, whom we shall call "Mr. Y.," was saying to himself, "I do not like that fellow's looks. His face was not visible. He took care to keep that hidden. See. He is going faster. No doubt he plans to hide, and rob me when I come along. I shall go faster, too." And he did.

"Just what I thought," said Mr. X. "He is hurrying, too. I wonder if he has a gun in that hand which is hidden in his coat pocket. I'll go faster yet." And he did.

"He's trying to beat me to that next corner," said Mr. Y. "It is dark under

those trees, and would make a first rate place for a hold-up. You can see him fingering his gun in that over-coat pocket. Well, at least I shall keep close to him." And he did.

So, going almost at a run, they passed that corner. Nothing happened. Still they hurried on.

Mr. X. was panting from exertion. "I'm almost home now. If only I can pop into my house I'll bang the door in the face of that hold-up man." He came to his house, and hurriedly turned toward his own front porch, looking over his shoulder as he did. Imagine his surprise when he saw his pursuer turning in at the house next door. The figure seemed somewhat familiar. Yes, it was—

"Oh, hello, Bill," he called. "Was that you following me so fast? To be honest, I thought it was a hold-up man."

"You were not the only one who was afraid, Harry. I thought the very same thing of you."

And so they laughed, and said next-door houses, for they were neighbors, and the best of friends.

We live in a world which is made up

*Minister, First Congregational Church, Tulaire, California.

our sins; there is flashed before us the eternal impassable gulf between good and evil. We see ourselves as we are. But better still, we see God as He is, and we see Him as the forgiving God of Jesus Christ. Thus in worship the transgressor is assured of pardon, and it becomes a moment of high resolutions for the future.

If church worship is vital it will not end with the singing of the last hymn. It should give us a fresh vision of the tasks that need to be done as we leave the sanctuary. Warren Wheeler Pickett boldly speaks the truth when he says, "It (worship) is no quiet backwater, untouched by the storms which fret the great ocean. Nor is it a pretty land of make-believe whither the soul may flee from the brutal facts of this evil world. It is rather a discipline by which man is compelled to face reality in its most fundamental and enduring forms. It confronts him with the reality of a just and righteous God, with the reality of his own soul, with its sins and needs, with the reality of human solidarity which will permit no man wholly to be saved until all are saved together, with the reality

of a cruel and foolish age, the vision of a better day to be, and his own duty to dedicate himself to the hastening of its coming."

We like to sing of the "Faith of our Fathers." Worship was important in their lives. We think hastily of Luther, Wesley, Lincoln, Washington, and the pilgrims. They all worshipped often and reverently, but for them worship was the latch that opened the gate to the field of action. Charles M. Sheldon said, "Unless worship culminates in action, in conduct, in desire for a better world, made so by our own action, it is a vain show, a ministering to our emotions and our esthetic feelings, but empty of results for the good of the place where we live."

All true worship is a prayer to the Almighty. It is a prayer that will move God, if it first of all will move us. As the Bishop of London, A. F. Winnington-Ingram, has said, "It is a marvelous thing to have the power to move the hand that moves the universe." "O worship the Lord in the beauty of holiness."

of nations who are neighbors, living in adjoining countries. And sometimes, quite as foolishly as the two men of our story, they begin to fear each other. No one quite knows how it starts, but one country feels unsafe, and begins to train armies of soldiers, and to buy great guns, and ships, and tanks, and fleets of fighting planes.

Next-door neighbor nation then says, "We wonder what they mean to do with all those killing tools. Perhaps they plan to come and take our homes away from us. We must hurry, and get some guns too." And they do.

Then the first neighbor sees the second nation adding to its fighting equipment, and fears grow greater. "We have not enough to make us safe. We must build yet more fleets and guns." And they do.

So it goes, back and forth, with fears on each side increasing until at last there is almost sure to come a terrible war, with its pain, and loss, and suffering. But all the while they are good, kind-hearted people. If they had a chance to know each other they would be good friends and neighbors. How ridiculous, and how wrong it is to fear those who could better be our friends.

Jesus has a better way than the way of fear. It is the way of love, of peace, of helpfulness, and understanding. Guns are for war, and not for peace. They make other nations fearful, leading to more guns, and at last to war.

But let us, who love Jesus, determine to follow him in his way of love and understanding, upon which we may build world friendships which will endure.

FATHER

Many churches observe the third Sunday in June as "Father's Day." The author of the following verse, Alfred J. Funnell, of Old First Church, Presbyterian, Sandusky, Ohio, dedicates it for use on that day.

My Father

Every poet in the land
Has taken pen in hand,
To write fine lines in praise and prayer
Of Mother love and Mother care.
But, who as yet has found
A poem or prayer
Dedicated to the man
Who is known as Father
In every land?
Who has sung his praises fair
Or who has dedicated to him,
Lines of poetry or song?
Thus, this my rhyme today shall be
In memory of the best of men
Whose love for me and gracious
Care was quite as noble and complete
As any mother's could have been.
My father's lot was very hard.



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Seven bairns had he to feed and
clothe—

Seven hearts were hungry too,
Needing comfort, kind and true.
If it is possible for man to be,
Both father and mother to a brood of
bairns

Then mine may justly claim
This distinction and this fame!
For mother, you see, had been called
To that fair land of peaceful rest—
Where angels minister in robes of
white,

Where darkness gives place to holy
light!

This my poem shall be—
In praise of him who through the years
Comforted my heart and dried my
tears;

He took the place and filled it well
Of mother care and mother love.
I dedicate this broken rhyme
To that good man
Whose every thought and every good
Seemed shaped and molded by Jehovah
God.

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BOOK BROADCASTINGS

What the Writers Have to Offer

Preachers and Preaching

The Preparation and Delivery of Sermons, by Carl S. Patton. Willett, Clark and Company. 191 pages. \$2.00.

This book comes from the chair of homiletics of the Pacific School of Religion. It is, however, practical rather than academic. Behind it is a rich background of ministerial experience. Anybody who has direct contact with the ministry of Dr. Patton in Ann Arbor, Columbus, or Los Angeles knows that what he says about the art of preaching is worthy of attention.

The Preparation and Delivery of Sermons is such good reading that it is hard to lay it down. In fact this particular reviewer begs to report that he read it at a sitting and that he has involuntarily gone back to it again and again. The first chapter bears the compelling title, "The Primary of Preaching." The following sentences contain what might be termed its central thought: "I pay glad tribute to all those activities by which the minister makes himself useful and beloved—and then I say that they are all secondary . . . Robert Chalmers never met a friendly Indian. Henry Ward Beecher had no skill in woodcraft. Phillips Brooks was not an expert in the tying of knots or the pitching of pup tents. Dr. Gladden paid no attention to the finances of his church but let the trustees find the money. No record has come down as to what filing system Chrysostom used or Savonarola did with his reports. The leaders of the church who have made lasting names for themselves, who have deeply affected the thought of their time and made the church a real power for human life, have never done it by any secondary or accessory means; they have done it by their preaching."

This is the platform upon which the book stands. Then comes illuminating discussions of problems which no preacher can avoid facing. Chapter Two is entitled "Material for Sermons." It challenges the reader at the outset with these words: "What kind of stuff ought to go into sermons? It used to be maintained—though nobody could ever have quite lived up to the precept—that one should preach only what he had experienced. You might as well say that no doctor should prescribe for tuberculosis who hasn't had it, or no surgeon amputate a leg who still has two of his own." This chapter tempts to further comment. There is no doubt whatever that the reading of it will be an epoch in some ministerial lives. Other subjects discussed are "The Structure of the Sermon" and "The Delivery of the Sermon."

The chapter on "Style in the Sermon" would be of value to other public speakers as well as preachers. The key to it is in these thoughts: "All

the principles of style which apply to a sermon apply equally to public discourse in general." "The style of speaking or writing which appears at any time in the pulpit is essentially like that which appears at the same time outside the pulpit." "People today will hardly have patience or know how to listen to a preacher whose leisurely, orotund, well balanced periods suggest that he is in no hurry to get through." This chapter contains some wise comments about the preacher's reading. Dr. Patton says that he "will naturally be a reader of contemporary literature." There is some excellent advice concerning helpful books of modern poetry. It is rather unfortunate that in the brief life of anthologies no mention is made of Untermeyer's *Modern British Poetry* and *Modern American Poetry*, which many of us regard as the most valuable books of their type.

L. H. C.

George Bowen of Bombay, a Memoir by Robert E. Speer. Missionary Review of the World. 366 pages. \$2.50.

The author of this volume says: "It is to be regretted that this memoir could not have been published many years ago while Bowen's name was still remembered." As a matter of fact it now appears on the fiftieth anniversary of Bowen's death. The writer perused many encyclopedias in search of a sketch of the life of Bowen, but without success. (Even the *Encyclopedia Britannica* gives him not a line.) The reading of this volume will cause the reader to wonder why such a life should have been seemingly so ignored.

Here was a man who until he reached the age of thirty was a dilettante, interested mainly in his own intellectual pursuits. An avowed disbeliever, he was suddenly changed completely by the death of a young lady whom he deeply loved, and who on her deathbed had left him a copy of the Bible with the request that, for her sake, he read it. The result was his conversion from skepticism to an abiding faith, a faith that could compel him to leave home and kindred to spend forty years of his life as a missionary to the heathen of India.

This book gives new truth to the saying that fact is stranger than fiction. His journey to India was made on a ship carrying ice for cargo and for ballast. Six months was consumed in reaching Bombay. Having arrived he immersed himself in the work, first as an independent missionary, then for six years with the American Board, and for the rest of his life with the Methodist Church of India. His main work was with the *Bombay Guardian*, a weekly religious paper which he helped to establish and of which he

was associate editor for four years and editor for thirteen more.

These years of service transformed George Bowen the skeptic, into George Bowen the missionary, the scholar, the mystic, and the saint. The detailed progress of that transmutation is laid bare in this memoir. No attempt is made to appraise Bowen and his ways. Instead the material is presented in such fullness as to enable each reader to form his own judgment.

I. G. G.

The Bible

The Validity of the Gospel Record, by Ernest F. Scott. Charles Scribner's Sons. 213 pages. \$2.00.

This volume is another in the series entitled "The International Library of Christian Knowledge." Under the editorial leadership of William Adams Brown several volumes have appeared to date. This one carries out the same purpose which the others showed, namely, to present in concise and scholarly manner the available material in fields of religious study and thought. Dr. Scott, who for many years has been teaching the New Testament at Union Theological Seminary in New York, was the scholar chosen to summarize the materials and recent study of the New Testament. He is well known to every minister who has read anything on the Gospel of John.

The author recognizes that during the past fifty years of New Testament study intensive research on the doctrines of Christ has in many instances only confused the issues. The aim of this book is to call attention to some factors which have too often been overlooked in the consideration of the Gospel testimony. He is of the opinion that our Gospels today are the product of earlier tradition which was handed down orally before it was committed to writing. The author bases his eight chapters in this assumption. In his first chapter, he considers the Gospels as history. The history of the tradition in relation to the message is the second theme discussed. The next two chapters look at the tradition from the point of view of church worship and the community. The fifth, sixth and seventh chapters consider this oral tradition, the forms it took and its meaning. The concluding chapter gives the author's views of the whole problem which may be summed up when he says "The origin of the Gospels must thus be sought in the very nature of the new religion. If God had revealed himself in events of history a record was necessary, and it must be in strict accordance with the facts." The volume contains an excellent bibliography to which readers may refer for further study on this subject.

W. L. L.

The Acts of the Apostles in Present-Day Preaching, by Halford E. Luccock. Willett, Clark & Co. 166 pages. \$1.50.

To review this book for those familiar with the author's *Preaching Values in the New Translation of the New Testament* and his *Preaching Values in the New Translations of the Modern Translations* would be an easy assignment. All that would be needed would be to say, "Dr. Luccock has done it again."

That he has, and with his usual vigor. This time he deals with the first eight chapters of the Book of Acts. One is pleased to learn that he is to follow this volume with another dealing with the rest of the chapters in Acts.

Just what his comments on the various passages are to be called one would find it difficult to say. They are not sermon outlines, nor fully worked out sermons; rather ideas and word gems which will find their way into many sermons. Dr. Luccock has done for the Book of Acts that which Dr. Henry Van Dyke did for scattered bible verses in his *Six Days of the Week*. Limping preachers who here seek a crutch will be disappointed, but sermon designers who feel the need of a kaleidoscope to assist in design will be rewarded.

It is a book well worth having and no minister will regret its purchase.
I. G. G.

The Life of Saint Paul, by George Myers, D. D. The Benner Press. 25c.

This is a very interesting effort to put the life of the great apostle to the Gentiles into verse form. This reviewer does not know the story of it. The advertisement speaks of it as the "inspired" writing. This may mean some psychic influence. The book itself does no information about this side of it.

It is a scriptural, readable poetic account which begins with the conversion of Saul and ends with the story of his martyrdom. While the book will not take its place among the great poetry of all time it does offer in a catchy, fascinating way the story of St. Paul. It should be an asset to the Bible teacher of youth. Constant Bible notations aid the reader to follow the story.

B. C. S.

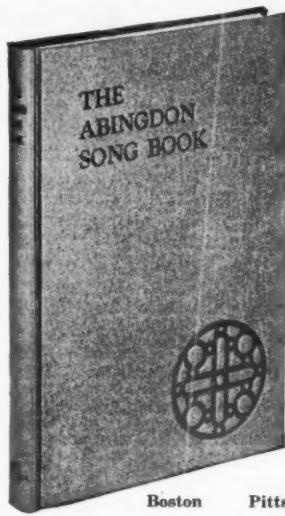
Bible Lands

The World in Which Jesus Lived, by Basil Mathews. The Abingdon Press. 130 pages. \$1.50.

This little volume is helpful in making Jesus and Paul more understandable today through explaining the common life of the first century. A brief prologue deals with fundamental parallels of Jesus' day and our contemporary life. Then the differences from our day in the life of a Jewish home, in the first century, the work and play of every day, the nature of his native land and the outlook of his people are developed. There are chapters on the Greek Way of Life and the Roman influence as they affected Jesus' world. The last two chapters are on Paul.

The book is illustrated with photographs of the Biblical lands. It does in an exceedingly brief way and in a modern spirit what William M. Thomson's *The Land and the Book* did in much greater detail. It will be helpful to Bible students and teachers who

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have not seen the Bible lands and peoples, and to those who contemplate a visit to the Near East.

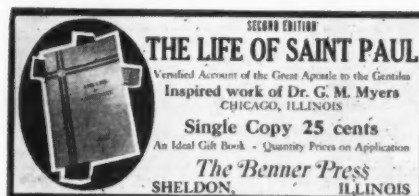
H. W. H.

The World Today

Recoveries in Religion, by Ralph W. Sockman. Cokesbury Press. 284 pages. \$2.00.

"When the devil is sick, the devil a saint would be." According to this aphorism, our sick society should have staged a religious revival during this decade of the Great Depression. But has it? This is the beginning and the spirit of this another typical Sockman book. Dr. Sockman is raising some very important questions in this volume. How is the business barometer related to the spiritual weather? Are the forces of recovery at work in religion? Or are men turning their backs on the church as a road to redemption, even as an escape from wreckage? These pages grew out of the Quillian Lectures which the author gave at Emory University. Some of the materials also were shared with fellow ministers at the seminaries of Auburn, Bangor, Boston, Drew, Union, and Oberlin.

The author, using the idea of recovery, as his central theme, discusses the recovery of authority in his first chapter. Such topics as the authority of the church, Bible and Christ are included. The second chapter entitled "The Recovery of Balance," has several interesting sections. The most appealing to the reviewer was called, "The Balance between Christian Inheritance and Investment." The zeal and emotional glow of religion is studied by the author in his third chapter which he calls, "The Recovery of Radiance." The last two chapters bring the volume to its climax. "The Recovery of Power," and the "Recovery of Preaching," give the reader his final perspective of the *Recoveries of Religion*. The last chapter will be appreciated by all those serving in the ministry. The author urges his reader to graduate from "the professional salesmanship to a divine calling." The author reminds us that we are not agents of propaganda but of true prophecy. We



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should bring ourselves out of this "depression of preaching" by becoming realistic instead of sentimentalistic. This is a timely book written in a prophetic spirit of sincerity.

W. L. L.

Coalition or Chaos, by Roger W. Babson. Fleming H. Revell Co. 140 pages. \$1.25.

There is much truth in this book. No one will dispute that the nation needs a spreading and leavening body of young men and women grounded in economics and inspired by spiritual ideals. No one needs to be told that England chose coalition rather than revolution. We know that there is too much corruption in politics and that taxes are unbearably high. That it is criminal to burden a people with state, county, city, township, and federal government and that some of these units ought to be abolished, is self-evident. That partisan politics is silly and wasteful is well-known.

Mr. Babson feels that if we do not have a coalition government in this country in 1940 we are headed for chaos. He would like the Republicans to nominate a conservative Democrat, thus making it unnecessary to have three candidates. He believes in coalition as only a temporary measure to be done away with as soon as we get out of the slough of despond.

No one knows what will happen in 1940 but some of us would be willing to wager that it will be *neither* coalition nor chaos.

H. W. H.

Thy Kingdom Come—But Not Now, by Margaret Slattery. Harper & Brothers. 208 pages. \$1.50.

When we pray "Thy Kingdom come," are we entirely sincere, or are we so well-satisfied with the world as it is that we unconsciously make reservations. As we think of the ultimate coming of God's Kingdom, do we prefer to picture it in the dim distance where it will not interfere with the comforts and pleasures which make our lives easy and delightful? Such questions cut deep. The title of Miss Slattery's book suggests that there are those who utter the words, "Thy Kingdom come," in a decidedly perfunctory manner, who render lip service to Christianity but would not be especially pleased to welcome a Christian social order.

The book has to do with the application of the principles of Jesus to the vital issues of modern life. The author is primarily interested in social questions and deals with them intelligently and luminously. Her teachings are based on wide experience and keen observations. She presents her ideas through the conversation which she puts into the mouths of her characters. This method enables her to state different points of view and to show the strength and the weaknesses of diverse positions. It has its faults. Occasionally some of the characters are made to utter rather long speeches, which are more suggestive of lectures than conversation. A stiffness in the handling of these dialogues is also noticeable now and then. Yet the volume is in the main unusually well-written. The description is good and the exposition clear. It is to be most earnestly hoped that the subjects treated in these imaginary conversations are discussed by

many groups of flesh-and-blood men and women. There is no doubt of their being the problems which are at the very center of our modern civilization. Although the book is not difficult reading, it is highly stimulating and rewarding.

L. H. C.

Where Now, Little Jew, by Magnuss Hermannsson. Bonnier. 306 pages. \$2.50.

The wandering Jew is again the problem of the world. Driven from several European nations he is being subjected to suspicion and dislike in others. Our own United States is not immune from "Jew hatred" and it would seem to be growing. This book comes to us from Sweden, being translated in English by Dorothy Waring.

The contention of the author is that the only permanent solution to the Jewish problem is through assimilation. He argues that when the Jew yields to the history, traditions and customs of the nation in which he lives he will cease to be a Jew, become a national, and the problem is solved. This will appear as a rather bitter medicine to many Jewish leaders. To some others it may appear as the logical procedure to save the contributions of the Jewish people for society.

The Jew is really not so racially isolated as many people believe. It is a favorite theme for some preachers to point out that the Hebrew blood has been kept pure through the ages. This author maintains that this is neither biologically nor historically true. There has been a constant process of assimilation going on through the ages to which the Jews have yielded. The author shows how Jewish characteristics have changed under environmental conditions and how even religious allegiances have altered to meet economic situations.

This reviewer is not declaring that this is the solution. He does want to point out the Jewish question is being forced upon us. We must consider it. Any serious work, such as this, which has a proposed solution, is worthy of study and discussion. You are going to discuss the Hebrew people much during the next generation. Now is the time to do your reading on the subject.

W. H. L.

Religious Education

The Way of Adult Education, by Earl F. Zeigler. Westminster Press. 320 pages. \$1.25.

It is not unfair to say that as a rule the least satisfactory courses offered in departments of religious education in seminaries are those dealing with adult education. Perhaps this is partly due to the fact that in "setting the child in the midst" religious educators have tended to overlook the truth that the adults in whose midst he is set must be correctly instructed if they are to understand him.

In recent years secular adult education has taken tremendous strides forward, but the church is just awakening to the fact that while her facilities for adult education are plentiful they have not been put to their fullest use. One of the significant contributions of Ziegler's book is that he points out the importance of these facilities and indicates how they may best be used.

According to Ziegler the church educates adults thru three types of re-

relationships: (1) the study group, (2) the congregation, and (3) personal counselling. He explains how each of these three may be given full educational expression thru the use of tested procedures.

The volume is intended as the text in the course in adult education in the Leadership Education Series of the International Council of Religious Education. While its comprehensiveness limits it somewhat as a text, the general reader may be thankful for this since it is thus able to give a general treatment of the church's total program.

Each chapter is provided with valuable study and teaching aids. The book is without doubt the best work at present available in the field. Its greatest weakness is that no index was included.

I. G. G.

Theology

Why Did Jesus Die?, by J. D. Riddell. The Abingdon Press. 221 pages. \$1.50.

The author is the professor of systematic theology in the University of Glasgow. He gives in this book a very clearly written and thorough treatment of the baffling problem of the Atonement. What was the significance of the Cross of Christ for mankind? In nine chapters Professor Riddell summarizes the chief answers to that question as they have been given by the early, mediaeval and modern theologians. He insists that none of these answers are either obsolete or complete, but that all of them illustrate the continuity of essential truth for every age. "No one theory can claim a monopoly of the truth and our best endeavors can do no more than give partial expression to the wonder of God's work of redemption." Eight pages of "Notes" at the end check nearly two hundred and fifty references back to their sources.

Why Did Jesus Die? is one of the most indispensable of recent studies on the Atonement. It is valuable for student and minister. It might well serve as a text-book for a small group anxious to learn over a series of meetings what the thinkers of our faith have to offer from past and present in their interpretation of the Cross of Christ.

F. F.

The Riddle of the World, by D. S. Cairns. (With foreword by Robert E. Speer.) The Round Table Press. 378 pages. \$3.00.

Dr. Cairns has been Principal of the Theological College in Aberdeen for a quarter of a century. In the author's previous books various topics of special interest are treated. This volume, unlike his other works, is thorough study of the great issues which have been for a generation the great issues of philosophy and religion. In the words of the author of the preface, Dr. Speer, "we have here a thoroughgoing setting forth of the theistic as against the materialistic view of the world, of the spiritual as against the secular view of history and the life of man, and of Christian supernaturalism as against the naturalistic or semi-naturalistic humanism."

The author attacks his subject in a very logical manner. He opens his volume with a statement of the human

situation today. This is followed by a study of humanism. The reviewer found Dr. Cairn's evaluation of Professor John Dewey a brilliant one indeed. The next chapter on "Science and Religion" clears the ground for the author's future discussion on the philosophy of religion. He shows in this chapter that natural science can never give us a final account or explanation of the world of Nature. The author in his next two chapters, entitled "The Moral Pathway to Reality," and "Natural Theology," reaches the conclusion that "those elements in the universe that the purely scientific account failed to explain, taken together with the fact that there can be such a thing as science itself, leads one to believe that the world is a spiritual system originated and controlled for spiritual ends." Chapters six and seven deal with the problems of "Providence" and "Revelation." The concluding four chapters give the author's final conclusions to *The Riddle of the World* by discussing the teachings of the Old and New Testaments in the light of modern day knowledge of them.

These chapters formed the Baird Lectures delivered in Scotland and the Deems Lectures given in the United States. Surely this book will bring new and important impetus to the returning tide of faith in God as the moving power in the world. It must have been for this reason that this volume was made a Religious Book Club selection.

W. L. L.

Youth

Youth Makes the Choice, by H. E. Watters. Broadman. 494 pages. \$4.00.

The purpose of this book as set out in the preface is: "To help young people to solve for themselves the major problems of their lives." It is the contention of the author that the conventional procedure of having their elders decide youth's questions for them is no longer valid. Instead youth must be allowed to find out for itself. His purpose is to give to youth instead of dictation—help, information, methods, principles, and processes—not decisions. To this end the contents of the book are dedicated.

The author's experience has been such as to equip him for the compilation of this volume. The guidance of youth has been his lifelong business. For thirty-five years, thirty-one of them as president, he has guided college youth. During those years many thousands of young people have talked their problems over with him, and out



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Roman Auction Brings Money

By Gwyneth F. Coulter*

OUR church had an old debt. Nothing had been done about it for years. We decided to clear it up. In fact the effort started in a woman's federated club, not connected as an organization with our Methodist Community Church. This club appointed a committee of three which called into its membership elected representatives of the other federated club, the Ladies Aid, and the Missionary Society with the pastor's wife. This committee solicited food, sold tickets and served a banquet, which as such brought nearly \$150.00.

But the big surprise came after the dinner. A high school teacher told us of an ancient Roman custom of auctioning off certain places in the army and suggested we auction off the privilege of bringing the mortgage at a victory banquet when the debt should have been paid. Each bidder would

promise to pay not the actual amount he bid but the difference between his bid and the one previous. We thought of it as a sort of game and people entered into it in that spirit, realizing however the worthwhileness of the project. The first bid was for five dollars. The second was ten dollars—meaning a pledge of five dollars. The bidding continued until nearly \$300.00 was pledged. Of course a clerk was appointed to keep a record—two clerks, one the church treasurer should have been named, but we had no idea so much money would be given. That evening \$93.00 in cash was paid to the treasurer and eventually all but seven dollars of these pledges was paid and very little reminding was needed. With a very little extra soliciting it was possible to pay the debt, \$750.00, and we had a balance of \$50.00 for church improvement. And everyone who had a share enjoyed doing his part.

*Mrs. J. H. Coulter, Ashton, Idaho.

BIBLE GAMES INTEREST YOUNG AND OLD



Some weeks ago the writer had an engagement to speak at the monthly meeting of a men's class of some twelve members. He had spoken so often at this class that it was a problem to select the right subject and develop it. During the day of the meeting an inspiration came in a strange way. On his desk was a set of "Bible Lotto", one of several Bible games issued by Goodenough & Woglom. Why not try the men out on their Bible knowledge? Bible Lotto is somewhat similar to the old game of Lotto except all of the questions have to do with the Bible. Most of the questions are simply fact ones but at the same time they present a field of knowledge which is rather hazy to the present generation.

At the meeting it was easy to assemble men around a long table. The writer acted as director and reader.

Each man had his card to fill. As the questions were read the one who had the proper answer must answer. We put a time limit of thirty seconds on the answer to make it more interesting. Then the fun started.

It took about thirty minutes to play the game. Some of the men who have attended Bible class for years were stumped on comparatively simple questions. All enjoyed the game and suggested that the leader bring another at a later date. But one other interesting observation was made.

"We should have a set of those games for our young people," the men agreed. "Think what a fine thing they would be in the social meetings and in summer camps. They are almost made for the summer evenings around the campfire after the body has grown tired."

There are five of these games in the set. They include "Bible Lotto," "Bible Quotto," "Bible Rhymes," "Bible Traits," and "Bible Books." They cost but 60 cents each, postpaid.

CHURCH MANAGEMENT DIRECTORY FOR 1938

See Pages 476-477

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of these experiences the book has been written.

Much place is naturally given in the book to helping youth in choosing a vocation, but the book goes much beyond that to the choosing of a personality. By means of the latest developments in psychology and psychometry, along with many original devices of the author, youth is given an opportunity to measure itself for living.

Will youth use the book? Whether a young person would of his own free will go through the nearly five hundred pages of the volume—as the author would seem to desire—is a rather serious question. Used as a textbook under the guidance of an interested teacher it would be excellent. As a book for personal study it is somewhat massive. The art work and photography is not up to the high standards of the rest of the book.

I. G. G.

Play the Game, by Francis John Hayden. Fleming H. Revell Company. \$1.50.

This book consists of fifty-three short talks for children and young people written and delivered by the minister of the Congregational Church at Wantagh, Long Island. An introduction to the book is written by Dr. Herman Harrell Horne, professor of the history of education and philosophy at New York University. All of the talks have been presented to groups of adolescents at various times, some having been given to the boys and girls of Mr. Hayden's own congregation, others as special addresses to high school students, Y. M. C. A.'s, and to boy scouts, and Young People's conferences.

A study of these talks shows that the author has read and travelled widely. As Dr. Horne truly says in his introduction, the talks "are pithy, pointed, and useful, abounding as they do in a wealth of concrete illustrations of spiritual truth." Their actual usefulness, however, is best set forth in a later sentence which declares them to be "a mine of suggestions to all who need material for short talks to the young."

The reviewer would criticize them adversely on two counts: (1) they are too brief, and (2) if they were presented to high school students it was a mistake. They should not be used much above the junior level.

I. G. G.

Various Themes

The Rejected Crown, by Archie J. Inger. W. E. Hendrickson. 338 pages. -2.50.

Any review of this book should be prefaced by certain sentences taken from the Introduction by W. E. Hendrickson: "The author wishes to explain, that the following pages are not the result of research or imagination, but were inspired by a series of vivid dreams. These experiences he does not explain by any metaphysical hypothesis, but accepts them as one of the unusual experiences which come to all of us; things which all feel but few understand. He hopes his efforts will stimulate the readers' reverence for the New Testament; bring the Messiah humanly close, and soothe the torturing fears and doubts that assail mortal existence."

Thru this drama moves the Christ, acting and speaking among the people of his time. The drama begins to un-

The Upper Room

July, August, September

The July, August, September issue of **THE UPPER ROOM** is now ready for distribution. The cover is a reproduction of Taylor's "Beside Still Waters" with an exceptionally helpful interpretation by Albert E. Bailey. A meditation, Scripture reading, and prayer of unusual spiritual value for each day of the quarter.

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fold when the greatest man that ever lived meets one of the world's worst. From then on, ever with humanity as the background, the reader forms an acquaintance with the people of Palestine in the time of Christ. There is an intended parallel to life in every age, but "one thru which the Son of Man moves as a vital factor, an indestructible element."

Those who have read such books as *By an Unknown Disciple*, *The Hidden Years*, etc., will find this book somewhat reminiscent of them. Naturally, it is not an improvement upon the New Testament narrative. In places, it partakes of the occult; some passages are plainly mediocre, while others rise to a higher level. For those who enjoy extra-biblical narratives of the life of Christ, here is an apocryphal gospel written in modern times. I. G. G.

Manuductio ad Ministerium, by Cotton Mather. Columbia University Press. 151 pages. \$2.00.

Columbia University Press is to be congratulated in adding this volume to its series of facsimile texts. The book is a joy to the student of church history. In it the New England preacher discusses the work of the minister from health to theology. Many of the authors he discusses are unknown to his reviewer. It is interesting to find that he considered the commentaries of Henry among the necessity of life. Knowledge of the ancient languages, including Greek, Hebrew, and Syriac, he thinks are essential to a well-rounded ministry. Cotton Mather was "agin" tobacco for the modern preacher. But he suggests that a little wine might be taken for the stomach's sake. Pastors will appreciate these lines regarding parish work.

"I am sorry that I must conclude my advice for your diligence in the discharge of pastoral duties, with a warning, that you must not wonder at it, if you find, that you must serve many ungrateful people, and may be many ways maltreated by them, who are under the strongest obligations to support you."

The real value of this book is in the fact that it is a facsimile text, each page being a true photograph on one of the early texts of which there are several. W. H. L.

THE CLASH

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C.M.—June

The Scottish National Covenant

By William D. Maxwell*

The hundredth anniversary of the Scottish National Covenant has a significance for the entire religious world. You will appreciate this account of it from a correspondent in Glasgow.

THE great National Covenant, which began the covenanting days in Scotland, was signed in the Greyfriars' Kirk in Edinburgh on February 28, 1638, not in the Kirkyard and on a tombstone, as a popular painter long afterwards portrayed it. At the moment, all Scotland is ringing with celebrations of the event, and special services are being held in parish kirks up and down the land.

The trouble had come to a head in the summer of 1637, when on Sunday, July 23, there was a riot in St. Giles' Cathedral, and stools were thrown, if not with accuracy yet with determination. Mischief had been brewing for some time past. King Charles I, egged on by his Archbishop of Canterbury, William Laud, had been trying to bring the Scottish Church into line with England. That was not a popular effort in Scotland, who did not love the Sassenachs quite so dearly that they desired to imitate them in all things! Nor was there any enthusiasm towards having their National Kirk turned into a province of Canterbury—for that is what it looked like to them.

Thus, when King Charles ordered the Scottish bishops to prepare a Prayer Book similar to the English book, and, after having it revised by Laud, proceeded by an Order-in-Council, without consulting Church or Parliament, to force the Book upon the Church of Scotland the fun began. The Scots' fighting spirit was up!

"It is a common Cockney error," as Dr. Story, a late Principal of Glasgow University, put it, "to suppose that the reading of prayers caused the outbreak. That had nothing to do with it." Prayers at this time were read throughout Scotland from the national liturgy established 70 years before by John Knox. It was called the *Book of Common Order*, sometimes the *Psalms Book* for short (it contained the Psalms in metre); and was so popular that in seventy years it passed through more than sixty editions.

That July morning, the service was read from it as usual in St. Giles'; then, according to tradition, the reader, as he closed his book, said with tears, "Adieu, good people; I think I shall no



Tower of St. Giles

more read prayers in this place." Now, as the crowded congregation watched, tense with excitement, James Hanna, Dean of Edinburgh, went to the prayer desk and began the new service from Laud's book. A riot at once broke out. Shouts of "Woe, woe!" "The dolefu' day!" "Popery, Popery!" mingled with more intimate remarks to the dean of a direct and abusive character. The Bishop of Edinburgh, going to the pulpit to quell the rioters, was also included in these highly personal addresses.

Meantime, the dean did his best, and amid the general uproar he proceeded with the new service, through the Psalms, Lessons, and Creed; but at last was about to give it up. And the bishop, from the pulpit, called out to him to go on with the "collect of the day." It is that, it is alleged that brought Jenny Geddes into play, a perfect tartar of an "herb woman." She shouted, not too sweetly, we may believe, and with perverse humour wilfully twisting words, "Deil colic the wame o' ye!" dared the dean to "say mass at her lug," and let fly her stool. Those were the days before the sedate pews or chairs to which we are accustomed, and people either stood in church or brought their own stools. This four-legged stool Jenny found to be an excellent missile. Some say she threw it at the bishop, others at the dean. Mercifully, she hit neither, for woman-like, while good at throwing she was no expert shot. But someone else, standing by, is said to have intercepted the engine—we may hope with

not too tender a portion of his anatomy. Then the whole broke up in a riot, and the bishop was saluted with various kindly epithets: "crafty fox," "beatly bellygod," and the like.

Some question that all this took place, but there can be no doubt of the riot; that was real, even if Jenny was mythical! All the same, she has since been a treasured figure in Scottish histories; and a tablet now marks the spot in St. Giles' from where she threw her stool.

What was that day begun in Edinburgh soon spread throughout the country, which was speedily in ferment. And the direct result was the National Covenant, signed some months later in Greyfriars, across the glen from St. Giles'. Up and down the land copies of the Covenant were borne, and it was largely subscribed. Some signed it willingly, others were made to see by the nobles that it would be unwise not to sign. But amid all the queer medley of motives, and the not always honorable means employed, it did represent a genuine covenanting of the people for the freedom of their Kirk against all who would interfere. At heart, it was a great spiritual uprising; and out of it was born the liberty of the Church as it is this day realized in Scotland. Neither king nor state was to dictate the worship and order of the Church.

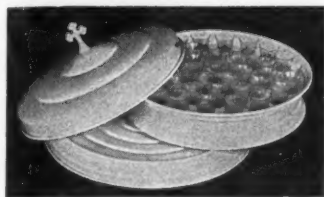
Many who signed the Covenant later died for their king. It was not directed against him, but against what he had foolishly undertaken.

Some months afterwards, a General Assembly, called by the king, was held in Glasgow Cathedral, an ancient church which still stands, the glory of Glasgow. There episcopacy was abolished, and presbyterianism reasserted; and except for the interlude during the reign of Charles II, from the Restoration of the Monarchy till the coming of William of Orange at the Revolution Settlement, Scotland has been presbyterian in its Church order. And while the Church of Scotland today has its service book, it is authorized not by the king but by the General Assembly, and no man is forced to use it. The freedom won in 1638 has been since maintained.

It is easy to criticize the Covenanters, and to see the unhappy blend of motives which underlay the various players in that grim drama. Of tolerance there was none on either side; but

*Minister, Hillhead Church, Glasgow, Scotland.

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only a fool would have looked for tolerance in the 17th century. We must not make the pitiful mistake of judging these men by our standards. Perhaps, indeed, we are tolerant of anything today; and have no principles for which we would fight, let alone die.

The saddest issue was the Solemn League and Covenant signed a few years later, to try to force Presbyterianism upon England and Ireland as well. Out of it, too, came many martyrdoms, particularly forty years later in the reign of James II, a brief, bloody time, known as the "killing time." And the graves of these martyrs are yet to be found in the Greyfriars' Kirkyard, and the Grassmarket below the kirkyard is still an open place marking where they died. Most of them were simple humble folk, caught up in a movement many of them could hardly have understood. To them they were fighting for "the crown rights of the Redeemer"; and for those rights of Christ their King, they were content to suffer and to die. Their monument will stand for over in Scottish hearts.

And now, all Scotland celebrates their courage and their piety. From a distance of 300 years we can see wherein they erred, and there is much on both sides we may honorably deplore. That cannot still our gratitude for much they did; and we cannot but know that the Church of Scotland is free today from all the trammels of the state, largely owing to what they began; and that religion in Scotland is an affair of the people, and the Church their home.

DEDICATION OF PEW PHONES

The First Congregational-Christian Church of Newport News, Virginia, recently dedicated a new hearing system for the deaf. We have never before published a service for such dedication in *Church Management*. Through the courtesy of the minister, Jesse H. Dollar, we are able to give this one which is published below.

Congregation Standing

Minister—To the only wise God, our Father, the giver of every good and perfect gift.

Congregation—We give our hearty thanks.

Minister—For the gift of ears with which to hear the music of mankind and of nature, the reading and teaching of thy Divine Word, by which our hearts are brought unto repentance.

Congregation—We give thee thanks O God.

Minister—For those who, when hearing fails us, seek to lift us above the handicap and bless our lives with new ways of receiving the ministry of the church.

Congregation—We return unto thee our most hearty thanks.

Minister—That which has thus been made, by which thy message in sermon and song is poured again into the hearts of the handicapped of hearing.

Congregation—For thy glory, and the joy of all who may be blessed by it now and in the years to come, we dedicate this instrument of service.

Minister and Congregation—To the memory of Mary Louise Holland, a charter member of this church, a faithful worker for all its interests, whose life was a light, whose joy was to serve, and whose influence for good we desire to perpetuate, we affectionately dedicate this Hearing Aid System.

Doxology.

PRIZE ANTHEM CONTEST

Under the auspices of The American Guild of Organists a prize of \$100.00 has been offered by the H. W. Gray Company to the composer of the best anthem submitted by any musician residing in the United States or Canada, whether a member of the Guild or not. The text, which must be in English, may be selected by the composer.

There is no restriction as to the difficulty or the length, but it is suggested that a composition of about eight pages is the most practical one.

The manuscript signed by a *nom de plume* or motto and with the same inscription enclosed in a sealed envelope containing the composer's name and address must be sent to The American Guild of Organists, 1270 Sixth Avenue, New York, N. Y., not later than January 1, 1939.

The Judges will be Dr. T. Tertius Noble, chairman; H. Alexander Matthews, and Frank E. Ward. The winning anthem will be published in time for performance at the Biennial Convention of the A. G. O. in June, 1939.

The winning anthem will become the property of and be published by The H. W. Gray Company on a royalty basis.

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Ministers' Vacation Exchange



THIS issue concludes this department until the February, 1939, number of *Church Management*. In no season since we first inaugurated this plan have we had so many splendid opportunities for vacation exchange. Every section of the United States and Canada have been represented and many ministers will enjoy a change of scenery, with their families, at little expense.

As a special farewell to this department for a few months we are reprinting the verses which appeared in the August, 1937, issue entitled "Our Preacher's Vacation."

Our preacher's gone a-fishing.
He took his rod and line
And motored up to Crystal Lake;
We hope he's feeling fine.
The wife and kids are with him;
They'll share in all the fun
Then come smiling back to us
When vacation weeks are done.

Our preacher's gone to conference
At Skilton by the sea;
He'll hear the masters preach and teach
And come back, presently,
With inspiration in his eye,
New definiteness of goal.
Vacation is the preacher's time
To fortify his soul.

Our preacher's bought a trailer
And hitched it to his bus.
He's started for the mountains
To get away from us.
We'll take vacation preaching
While he putters with his cars;
And pray that he brings back to us
A handful of the stars.

Troy, Pennsylvania. On the Roosevelt Highway, 25 miles south of Elmira, New York, in the Allegheny Mountains. Beautiful drives, small lakes, streams near. Presbyterian minister, two churches. Membership 300 in larger, 50 in smaller—desires to exchange pulpits and manse for duration of summer school course with minister in or near college or university center, preferably around New York City or in east. Montague White, Troy, Pennsylvania.

Presbyterian Church, Cleveland, Ohio. Church of 350 members. Interested in exchange of pulpits and manse for month of August. Prefer Nova Scotia or Ontario, Canada, with opportunities for fishing. Not particular about denomination. Howard B. Withers, 6155 Pearl Road, Cleveland, Ohio.

Columbus, Ohio. Methodist Episcopal. Six hundred members. Large, modern, brick parsonage facing beautiful park, overlooking lake. Near State University, advantages of summer lectures and concerts; art gallery, museum, zoo; easy drive to famous caves, mounds and State Parks. Consider exchange with any Protestant minister up to six weeks. Ray H. Pierson, 625 Dennison Avenue, Columbus, Ohio.

Texas. Baptist church, 500 members, in city of 15,000 near Dallas, the center of Texas. Want to exchange with man in California or one of the western states for month of August. Nice modern apartment. Each to keep own salary. C. A. Voyles, Greenville, Texas.

Will supply. Presbyterian minister would supply pulpit entire month, July or August; any congenial denomination. Any reasonable offer considered. W. Howard Lee, 403 Xenia Avenue, Yellow Springs, Ohio.

Hancock, New York. Methodist minister will supply pulpit four Sundays of August, any congenial denomination, for use of parsonage. No exchange. Prefer Indiana near Winona Lake, or New York near Chautauqua, or New Jersey near Ocean Grove but will consider any suitable vacation spot in northeast United States. Roscoe S. Strivings, Hancock, New York.

Will supply. Methodist minister wishes to supply last Sunday in July and first three Sundays in August for use of parsonage or manse in Minnesota, Wisconsin, Michigan, Florida or Canada. James P. Alford, Crawfordsville, Indiana.

Will supply. Congregational minister will supply during August any congenial denomination for use of parsonage. A location not too far from the State of Nebraska is preferred. W. H. Clem, Genoa, Nebraska.

Methodist, Central Valley, New York. Just at the edge of Bear Mountain Park, ten miles west of West Point and forty miles from the George Washington Bridge on Concrete Road, on route 32. Will exchange pulpit and parsonage with all improvements including electric stove in kitchen, with minister along the shore from Cape Cod to Maine. Or will consider supply for one service on Sunday in return for use of parsonage during July or August. C. W. Hunter, Central Valley, N. Y.

Professor, Kansas City Baptist Theological Seminary, will supply New England church, any denomination, during July and/or August, for furnished house. Southern New Hampshire or vicinity of Boston preferred. Emmet Russell, 4715 Charlotte, Kansas City, Missouri.

Altoona, Pennsylvania. The Mountain City, near the famous Horseshoe Curve. Beautiful mountain scenery. Presbyterian pastor church of 1,200, will make even exchange pulpit and manse for month of August. W. L. Ritter, 1123 14th Avenue, Altoona, Pennsylvania.

Community Church, Park City, Utah. We offer the use of our parsonage in return for one service Sunday. No exchange of pulpit or honorarium. We are thirty miles from Salt Lake City, drive from Yellowstone Park. Recreation of all types available. Part of June, July and August is open. Write Rev. E. White, Park City, Utah, Box 398.

Trenton, New Jersey. First Baptist Church, 750 members. Wanted a supply for the month of August and the first Sunday in September for the use of parsonage. One service. Trenton is 30 miles from Philadelphia, 40 miles from Asbury Park, 75 miles from Atlantic City. Fine opportunity for picnicking and bathing along the beautiful Delaware River Valley. Will consider exchange in mountains of New England or along the shore. Milton G. Perry, 637 Monmouth Street, Trenton, N. J.

Federated Church (Baptist-Methodist), Hamilton, Montana. Two hundred twenty members. Exchange with pastor of any Evangelical church for month of August. Minister and wife only. Nice church and comfortable parsonage with all modern conveniences, situated in the beautiful and famous Bitter Root Valley. Mountains, streams, hiking and a variety of outdoor attractions. No honorarium. One service Sunday. F. Marshall Sanderson, Hamilton, Montana.

Chicago. Congregational church, 275 members, one service, no honorarium, five-room apartment. Will exchange last two Sundays in July and first two in August, making possible attendance at Ministers' Week, Presbyterian Seminary or University of Chicago; or all August. Prefer New England or eastern Canada. Edgar M. Ross, 4111 N. Troy Street, Chicago.

Romulus, New York. Presbyterian church in the beautiful Finger Lake region, three miles from Cayuga Lake, four miles from Seneca Lake. Good fishing. Also near noted summer schools at Cornell University, Auburn Theological Seminary and Rochester-Colgate Divinity School. Will supply for or exchange with minister in or near Los Angeles, California, during July and August. Charles S. Owen, Romulus, New York.

Lakewood, Ohio. Presbyterian, 300 members. One service. Fifteen minutes from Cleveland, ten minutes to best Lake Erie bathing beaches. Delightful weather all summer. Prefer Colorado, Arizona or Pacific Coast and mid-June and July. Frank Nelson, 17603 Franklin Boulevard, Lakewood, Ohio.

United Church of Canada, Bear River, Nova Scotia. The Switzerland of Nova Scotia. Would like to correspond with minister interested in spending month of August in this beautiful section of Canada; offer use of parsonage. No honorarium. R. L. Roach, Bear River, Nova Scotia, Canada.

Detroit, Michigan. Reford Baptist Church. One service per week. Will make exchange of pulpit and parsonage with minister on Pacific Coast for six

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Will supply. I will be glad to supply during August for any minister in California, Nevada, Utah or Arizona for use of the parsonage. Baptist, Community or Congregational church preferred. Jesse S. Bunch, First Baptist Church, Box 41, Howard, Kansas.

Kirkton, Ontario. United Church of Canada. Offer parsonage month of July in return for three services each Sunday. Outside appointment within four miles. Beautiful rural district. Garden available for provender. All conveniences including electric refrigerator. Lake Huron, thirty miles. London, twenty-five miles. Charles L. Lewis, Kirkton, Ontario, Canada.

Chesapeake Bay. Methodist. One of the best circuits in Baltimore Conference. Preach twice on Sunday. All modern conveniences. County seat. Fishing. Beaches. One hour from Washington. Exchange parsonage and pulpit for vacation season. Clarence Kirby, Prince Frederick, Calvert County, Maryland.

Will supply. Senior at the Andover Newton Theological Seminary will be open for supply work for the month of August. I have been a student pastor for two years, but as my church closes for the month of August I would welcome the opportunity of supplying a church for the month or any part of it within reasonable distance from Boston, or in New York State. Harold Johns, 157 Institution Avenue, Newton Center, Massachusetts.

Norfolk, Virginia. City of 160,000 right on the coast, eight miles of ocean view and summer resorts and 18 miles of Virginia Beach, famous resort with surf bathing, 35 miles of old Colonial Williamsburg that Rockefeller spent five million dollars rebuilding. Presbyterian church, 200 members, one service. No honorarium. Exchange manse and pulpit with someone in Colorado or California or west for July and August. J. M. McKnight, 310 Hardy Avenue, Norfolk, Virginia.

Will supply. Presbyterian minister will supply in Northern Wisconsin or Michigan or Southern Florida during August. Any denomination. Any reasonable offer will be promptly answered. Newton A. Peck, Pleasanton, Kansas.

THE PRAYER OF A SISTER

"It's worse for mothers and fathers, dear God, Oh help them first. But after you've comforted each in all lands, then hear. I dread the worst. Oh, send me news, good news from him, my brother, a little boy with whom I played soldier on our sitting room floor not long ago. And walked on stilts, and cut and bent his bow, and whittled arrows. Shall I see him no more? He has his sweetheart praying now. I'm just his sister, but I care, I care. 'Tis a hard game now he and I are playing. But after all the other prayers, God, hear my Prayer."

Florence Hibbs,
St. Joseph, Missouri.

(This was written by the above, as a young lady who anxiously awaited word of her brother, then overseas. Sent us by Frank Paul Hladky, First Presbyterian Church, Marengo, Iowa.)

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18, 19 and 20
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GEORGE S. McCUNE, Aug. 21-24
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Bingo in Churches Satirized by Cleveland Club

Cleveland — Bingo-playing churches came in for a ribbing in the annual anvil review of the Cleveland City Club held here. The three-act satire on Cleveland life opened with a scene in the so-called First Church of Buddha. A Buddhist church was selected, it is believed, by the fact that there is no such church in Cleveland. The church was filled with bingo players while the High Lama turned the wheel.

To the tune of Jingle Bells the group sang:

"Bingo balls, Bingo balls,
Bingo night and day!
Oh, what fun
It is to run
A gambling parlor gay!
Bingo balls, Bingo balls,
Gather in the hay!
Ain't it swell
To fight off hell
And make religion pay."

To the mayor who comes into the church the Lama explains:

"You can't stop people trying to get something for nothing. Law or no law, bingo takes peoples' minds off their troubles. In China, it's opium; in America, it's bingo; come on, let yourself go and spend a dime."

The scene from the play reminded the audience of the history of the past few months when gambling houses were forced to close their bingo games while churches continued to offer such games.

Seed Corn to Plant "God's Acres" for Churches

Sioux City, Iowa—"God's acres" of corn may raise the mortgages of many debt-burdened Methodist Episcopal churches in six northwest Iowa counties. A plan to establish at least one God's acre on the land of each farmer-member of Methodist churches in the territory was proposed by John Mullins, layman of Corwith, Iowa, who offered to supply enough high grade hybrid seed corn to plant 800 such acres.

Total value of the returns from the plan, should it fully be taken advantage of, will be about \$30,000, it was estimated on the basis of a yield of 50 bushels of 75 cent per bushel corn to the acre.

All proceeds, in the cases of indebted churches, are to be applied on church debts. When churches are debt free, the proceeds will go to swell benevolent budgets.

Free Church Attacks Buchmanism

Glasgow, Scotland—A denunciation of Buchmanism and the Oxford Group Movement is made by the Free Church of Scotland in the April issue of its official publication, the "Monthly Record." Calling the Oxford Group a challenge to the church, the editorial describes the movement as "creedless" and neither "safe or even Christian."

The editorial says:

*Religious News Service.

"We do not hesitate to say that the Oxford Group has been a challenge to the church in that it is attempting work which is the church's immediate and most pressing task—the adjustment of the individual's relation to God. We also recognize that there are within the movement some who are true and devoted Christians. But these redeeming factors do not necessarily mark the movement as safe or even Christian. The Group Movement is avowedly creedless and openly disparages doctrine. It therefore divorces itself from the Christian mind.

"The deeper our acquaintance with this movement, with its literature and its work, the more convinced we become that it is not distinctively Christian at all. On the contrary it tends to the weakening of the Christian church, since it inevitably results in disrupting her organization, disparaging her doctrine, and lowering the tone of her spiritual life.

"It may seem to offer a way out—easy and ready to hand—to churches foundering in the morass of modern rationalism, but it will prove a poor substitute for the faith once delivered unto the saints."

Jericho to Be Modernized

Jerusalem—A modernization of Jericho, ancient Biblical town, is now being undertaken by a local planning commission. It will not, however, change the character of the small city, for the planning commission was of the opinion that the residential character of the community was its greatest asset and decided that the modernization should carefully take this into consideration. As a result, private residences of medium size must be built on minimum plotage of 500 and 1000 square metres.

New Jericho was built by the Crusaders. It lies 250 metres below sea level and has a population of 1,700, including about 170 Christians and four Jews. It is a popular winter resort, having a warm climate and healthful sulphur springs which are undeveloped.

In the Russian Garden are to be seen remains of an old church (fourth century) with a mosaic floor. In the southeast part of the town is a building with a tower, on the site of which, according to fifteenth century tradition, stood the house of Zachaeus (Luke XIX).

Sunday School Attendance in Canada Shows Decrease

Toronto—Public school and Sunday school attendance in Canada has decreased during the past ten years, figures compiled by the Board of Christian Education of the United Church of Canada show. The decrease in Sunday school attendance is not regarded seriously by the Board, however, since there has been an increase in mid-week religious activities of young people.

The report on attendance, which was presented at the annual meeting of the Executive of the Board of Christian Education, shows an awakening interest

in the Sunday school on the part of young adults. Many new classes for special study have been formed, and there is an increased attendance at the classes now being carried on.

Interest in adult education is especially notable among young married couples, many new groups for serious study on Sunday and during the week being organized.

There is a slight decrease in the number of candidates for the ministry in attendance at the colleges, the report shows, but there does not seem to be any threatened shortage of recruits for the ministry.

Princeton Gets Two Courses in Religion

Princeton, New Jersey—Two courses in religion were incorporated into the undergraduate curriculum at Princeton University at the spring meeting of the Board of Trustees. The courses, which will begin next fall, are the only ones in the school devoted entirely to religion.

Dr. Charles L. Taylor, Jr., professor of the literature and interpretation of the Old Testament at the Episcopal Theological School, Cambridge, Massachusetts, will conduct the courses as a visiting professor of religious history, dealing with "The Development of the Religious Thought of the Hebrews," and "Religious Thought in the Gospels."

To Withdraw Money Invested in Armament Factories

Concord, New Hampshire—Responding to a plea made at the opening of the session to "avoid investing church funds in securities of unethical enterprises," the 109th annual New Hampshire Methodist Episcopal conference requested its trustees to withdraw any money invested in Bethlehem and United States Steel corporation issues.

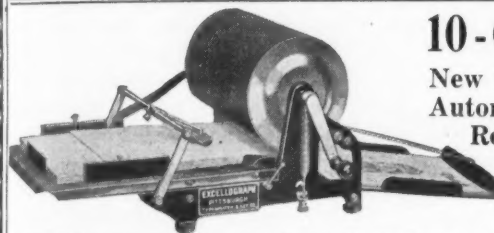
Condemn State Aid to Church Schools

Washington, D. C.—A protest against "any and all proposals to subsidize with federal grants any educational institutions which are controlled by religious organizations" was adopted at the annual meeting here of the Associated Church Press, composed of editors of Protestant religious journals.

"We believe it is absolutely essential to the perpetuity of our free institutions and the maintenance of the Bill of Rights," said the resolution, "that the separation between church and state be preserved as a basic tenet of our national life, both in theory and in practice, and we emphatically assert that the bestowal of federal moneys on church-controlled schools would be a violation of the spirit of our national constitution."

Lack of Religious Training Held Juvenile Delinquency Factor

Trenton, New Jersey—Failure to attend church and lack of religious training has a very direct bearing upon the problem of juvenile delinquency and crime, it is indicated in a progress re-



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port of the New Jersey Delinquency Commission submitted to the Governor and State Legislature here.

Commenting upon its findings as to the relationship of church attendance to the problem of juvenile delinquency, the commission stated: "Though the great majority of the mothers and fathers of these offenders attended church regularly, according to the testimony of their sons, regular attendance was far less common among the sons themselves."

"Of the mothers, 80 per cent were declared to be regular in attendance, and 65 per cent of the fathers. No fewer than 43 per cent of the offenders gave a blunt 'no' with respect to their own attendance, and enough more returned equivocal answers to bring the number of irregular attendants up to 53 per cent. Thus, only 47 per cent claimed regularity of attendance."

"Some who professed regular attendance as children were read to concede that they had not fully met their religious duties."

"Out of 969 the number declaring they did not believe in God was 114."

Calls for Revival of Emotionalism

Harrisburg, Pennsylvania—A plea for a revival of emotionalism in American churches was made before the ninth annual convention of the Pennsylvania Council of Churches by Bishop Edwin H. Hughes of the Washington Area of the Methodist Episcopal Church.

The great centers of emotionalism in America today, the Washington Bishop said, are not the churches but the colleges.

"We are not going to get very far with American religious work until we have some feeling," he asserted. "Not until the emotions of our people come abreast of their intellects shall our religious spirit revive."

Praises Nova Scotia Co-operative Movement

Antigonish, Nova Scotia—The Antigonish Co-operative Movement, carried on under the direction of priests from St. Francis Xavier University, has brought the Holy Father "great joy," and is regarded by him as "an earnest of better things for the time to come," Cardinal Pacelli, Vatican Secretary of State, asserts in a letter addressed to

Most Rev. James Morrison, Bishop of Antigonish.

The Holy Father, writes Cardinal Pacelli, "adds, to the general expression of admiration and congratulation, his own tribute of praise."

Praising the "wise leadership" which brings "due improvement to the lowly condition of the workers, as well in the civic and economic as in the religious sphere," Cardinal Pacelli continues, "Not light is the task, indeed, but great the glory, the more especially because under favorable auspices many may be led to emulate your example."

Catholic Exiles Becoming Communists

New York—"Of the 43,000 German Catholic refugees in Paris, 35,000 of them have become Communists," it was revealed at the semi-annual meeting of the Committee for Catholic Refugees from Germany held at the headquarters of the committee here.

It was stated that a total of 55,000 German and 20,000 Austrian Catholics had already fled from their native countries to other European nations and are now in dire need. However, the report said, many of them receive no aid except from Communists.

File Claim Against Japanese Government

Nashville—The Southern Methodist Church is this week filing claims against the Japanese government for damage and use of its mission properties in China, as a result of action taken at the 92nd annual meeting of the Mission Board.

No official estimate of the loss sustained was given out but it is understood that the lowest estimate would be approximately \$500,000.

The appeal of the Southern Methodists to Secretary Hull is the first officially to be made by a church mission board. Other denominations have considered similar action but so far none have been made. In at least three known cases, such settlements have been effected with the local missionaries by officials of the Japanese army in China.

CHURCH MANAGEMENT DIRECTORY FOR 1938

See Pages 476-477

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The Minister's Wife Needs a Sense of Humor

By Margaret Ratcliffe

CERTAINLY, if anyone needs a sense of humor, it is the minister and his wife! People have their eccentricities which might prove quite annoying, but, how a sense of humor keeps one from becoming irritated, and, at times helps one to even enjoy these peculiarities.

Weddings furnish much amusement. I recall one where the best man presented my husband, at the appointed time, with the ring—box and all. Another, where the bride and groom remained on either side of the rug and had to be fairly pushed together when it became time for the groom to greet the bride. Or, one equally amusing and embarrassing situation was when the bride and groom remained in the embrace so long that the minister had to finally say, "I think your friends would like to greet the bride." Then there is the one where the groom seemed to go into a trance, and, when the minister said, "Wilt thou have Mary to be thy wedded wife . . ." he made no reply. Finally, the minister said, "You will!" and he answered, "I will."

Believing that people who desire to be married in the church appreciate the lovely church atmosphere, I was much surprised when one couple had a stage of evergreen trees erected, and the gorgeous walnut pulpit and chairs thrust into a corner. No wonder my hubby said to me, when arriving home, "I don't see why we don't have the wedding down at the nursery, instead of carting the nursery to the church!"

My first play always brings back a ripple. Needless to say I was anxious to make a good impression. The audience was arriving, and we were busy getting the stage all set to put on a ghost play—a pantomime. My heart sank when the superintendent, who was largely responsible for the play, announced that he had to leave, and left me in charge. I saw one girl place her sandwiches on the table. We turned around to look at someone else and behold! the sandwiches had disappeared. No person had them and no person had seen them disappear. Well, we could go on without them. "Oh dear!" called Mary, "I can't find my cup!" Another girl can't find her costume. Gordon, one of the leading characters, is not here. . . . In the midst of all this flurry Betty is dashing here and there asking, "Did you see my book?" We looked everywhere. One boy rushed to look on the desk and knocked over the

lamp. But alas! no book—and no play.

The deacon, who greets me every Sunday morning with the conditions of the roads up north or the tricks he used to play when a child, would, no doubt, become very annoying except for the fact that, when I set off for church, I think, "I wonder will it be roads or pranks this Sunday?"

We were waiting for the ashes of a former resident to come by mail from the other side of the continent. Day after day the funeral had to be postponed because the postman failed to deliver the ashes. Finally, my husband, somewhat exasperated, said, "What else would you expect but that they would send them to the 'dead' letter office?"

On my arrival as a bride, I found in the congregation not a few of those "who also ran." Perhaps the most amusing was the dainty little spinster, well over seventy, who informed a friend of mine that, now since the minister was married, she felt less embarrassed.

To teach children manners in spite of their parents is a difficult undertaking. I was explaining to a group of boys how much nicer it would be if they sat down until they had finished their lunch, and then play badminton afterwards. But, no sooner had I uttered these words than who should arrive on the scene but one of the famous papas with a badminton racket in one hand and a sandwich in the other. Funnier still was the situation where the mother said to her little son, Jack, "Be like daddy and take off your hat, dear!" Then, much to her chagrin, in struts daddy who had neglected to remove his chapeau.

The woman, who offers as her excuse for not attending the Women's Society luncheon that she has to be home to prepare her husband's lunch, makes one smile when you know that she goes out at least once or twice a week to bridge luncheons and doesn't worry about poor Frank. The one who will cut off her givings to the church if her child doesn't pass to the next class; the man who can't keep a tune, and who is irritated if he is not asked to sing a solo; the woman who is upset because she is given too much responsibility at the Church Fair, the other who leaves the church because she was not asked to do enough; the woman who insists that the piano be decorated with flowers, and the other whose ar-

tistic sense is irritated by the presence of a bouquet here; the one who has ceased to speak to "Yours truly" since the minister waxed eloquently on "Religion and Health" which apparently rubbed her Christian Science beliefs. . . . And so it goes. . . . We smile to ourselves, and say with Burns:

"O wad some pow'r the giftie gie us
To see ourself as others see us."

Labor Legislation

(From page 489)

which was properly the province of state action under the police power. The case of *Bailey vs. Drexel Furniture Company* then was the second defeat given the anti-child labor group in Congress. The only other method by which child labor could be controlled, except by individual state action, would be by amendment to our constitution giving Congress the power now held by the states. In 1924 Congress passed an amendment which was drafted to give it power to "limit, regulate, and prohibit the labor of persons under eighteen." Employers' groups and certain religious bodies have succeeded in some states to prevent its adoption by the state legislature but no doubt in time it will succeed in some manner as did the sixteenth and seventeenth amendments to our constitution.

Our society, through its governmental agencies, has attacked the problem of labor disputes in two ways. The older and more or less negative method has been considered throughout this paper. The government seeks to prevent foul tactics against labor by passing prohibitory statutes. The present tendency is to set up boards, commissions which have the power of either mediation or arbitration.

The NLRB

No doubt the board of greatest interest to readers of *Church Management* is the present National Labor Relations Board. This board composed of three members appointed by the President and confirmed by the Senate has three tasks: (1) in the first place it selects the representatives for collective bargaining; (2) secondly, it has to do with the prevention of unfair labor practices as defined in the National Labor Relations Acts; (3) lastly, it has the authority to conduct investigations which is deemed necessary in connection with its other powers. It is not the function of the Labor Board to act as mediator or arbiter in labor disputes but merely to enforce the provisions of the law guaranteeing the right to bargain collectively and limiting the rights of employers. Conciliation and arbitration remain the function of the Department of Labor and other agencies. In conducting elections



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the majority of employees in any bargaining unit are authorized to choose the exclusive representatives of all employees. The Labor Board is authorized to determine in each case whether the bargaining unit shall be an "employer unit, craft unit, plant unit, or subdivision thereof." In exercising this power the Board has in some cases made decisions which have been criticized by the A. F. of L., the C. I. O., as well as by the employers. While the Labor Board may have acted in a partisan manner in certain elections it must be remembered that something must be done to make capital and labor get together. There will be many changes in the present organization of the Labor Board which the writer hopes will bring a more friendly feeling among all trades' unions and employers.

When we review the previous acts of our National Government under which labor cases arose—Interstate Commerce Act of 1887, statutes protecting the United States mail; Sherman Anti-trust, Clayton Act of 1914—we conclude that the National Labor Relations Act of 1935 is a logical conclusion and that the Labor Board may be the means of beginning a new chapter in labor history. It may be true that the personnel of the present board may be subject to criticisms, the writer believes the theory of organization to be a marked advance in our dealing with labor problems.

There are at least three other acts passed by our Congress which have a direct interest in the problems of the laborer. The Norris-LaGuardia Anti-Injunction Act which was passed on March 23, 1932, has had far reaching importance. The Norris Act is based upon the principle that the inferior federal courts are created and their jurisdiction fixed by act of Congress. Hence, by limiting the jurisdiction of such courts to granting injunctions which conform to conditions specified in the act, Congress seeks to prevent the federal courts from granting in-

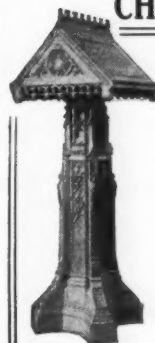
junctions objectionable to labor either in their substance or in the manner in which granted.

The second act of importance is the Federal Social Security Act of 1935. The act provides for federal subsidies or grants-in-aid to the states. These grants were conditioned upon the performance of local functions in the manner directed by a federal administrative agency. The second important feature of the act was the establishment of a federal annuity plan with compulsory application to 25,800,000 wage earners. The third feature of the act was the provision for nationwide unemployment insurance. The insurance plan must conform to broad federal requirements but was placed under state management and operation.

The third piece of legislation which has great influence in raising the standards of wages is the Walsh-Healy Act of 1936. This act rests upon the fact that our government is one of the largest customers of American business. Accordingly, the act sets up requirements which must be met by every contractor securing a contract from any agency of the United States for the manufacture or furnishing of materials in an amount exceeding \$10,000. The labor requirements of the act are that persons employed by the contractor must be paid not less than minimum wages determined by the Secretary of Labor; that the employees must not work in excess of eight hours in any day or forty hours in any week; that convicts or males under sixteen or females under eighteen years of age must not be employed; and that employment must not be under unsanitary or dangerous working conditions. Severe penalties are provided under this act for any violations made. The Black-Connery Labor Standards Bill which was killed in the special session of Congress on December, 1937, would have added another step to the mounting legislation on wages.

No summary of labor legislation in

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this country would be complete without some reference to an organization which has for its aim the betterment of labor in all countries. That organization is the International Labor Organization which is a product of the World War. Its association with the League of Nations gave to many an

American mind a feeling of hostility. This organization has given to American industry much help even before we became an official member of it in 1934. In joining the International Labor Organization we assumed no political obligation to the League of Nations. We have come to see, however, that our problems of labor may be more than national. They are at times international. Surely since we have had unofficial participation with this labor organization since 1929 it is only logical that we assume official responsibility in 1934.

Whatever may be said for our present trends in labor organization and our difficulties between capital and labor, this is surely true that we cannot change in a few weeks, months or years habits of our people merely by passage of new laws. The law must be a logical growth of the spirit of justice of

all. It must be the expression of the will of the group. It should not for it cannot be simply the means of a few dominating the many. The place which the church has today in molding and fashioning public opinion is greater than any time in its history. The great question is: Will the church take this opportunity to aid in making a public will in harmony with those great principles in its inherited tradition?

OFFSET PRINTING MAKES A DELIGHTFUL CHURCH ANNIVERSARY BOOKLET

One of the most attractive pieces of church publicity we have received at the office of *Church Management* is a 128-page booklet issued by the Lutheran Church of the Reformation of Brooklyn, New York, in commemoration of its fortieth anniversary. The entire book is done by offset printing. Offset printing is coming more and more into use. A few years ago its use was confined to large runs made by lithography. Recent innovations now makes it available for small runs of a few hundreds.

One of the advantages of such printing is that illustrations may be used without going to the expense of making printer's cuts. This book issued by the Brooklyn church is filled with such illustrations which give the reader a proper perspective of the church work. Several hundreds of dollars were certainly saved in this book through the use of this process printing.

The first edition of the book was 1000 copies but the demand has been so great that other editions have been printed. The entire celebration centered around the book and, through it, the church was able to raise more than three thousand dollars.

LORD, HELP ME LIVE

Lord, help me live from day to day
In such a kindly, Christian way;
That to my friends I may impart
A Christlike, sympathetic heart.

To him whose halting footstep knows
A blood marked way as on he goes;
Let me be one to understand
And bear him up with gentle hand.

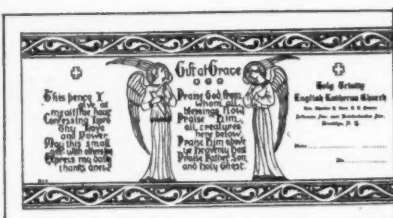
If any brother plods today
Along a slow and painful way;
May I to this one left behind,
Display an understanding mind.

If any errand I can run,
For some poor soul whose strength is done;
Let me be out upon the street
With eager, swift and willing feet.

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Luke 8:41-42. This man Jairus then came to Jesus. . . . Why did he come? . . . Because he was in trouble. He was in trouble about someone else. He had an only daughter about twelve years of age, and she lay dying. . . . So Jairus came not on his own account, but on his child's account.

A father once came to Mr. Moody and besought him to try to get hold of his boy. But the answer of Mr. Moody was, "Christ must first get hold of you." And it sometimes seems strange that parents who are willing and ready to do, as they say, "everything" for their children, fail to do the thing that can do more than anything else. There are a good many children who are sick or dying or dead because their fathers and mothers have not done or will not do what Jairus did. From *Religion and Life* by Raymond Calkins; Harper and Brothers.

PENTECOST

There has never been a great religious awakening in the history of the Church that has not been occasioned by an outpouring of the Holy Spirit. Religious revivals occur when God sends upon praying men and women a power which transforms their lives and fills them with a new zeal and gladness. In the midst of a world order which seems at times to be almost chaotic, Christians must pin their hope on the fact that God has never failed his people, and that if they will meet the spiritual conditions of faith and surrender, he will pour that Spirit—old as the heavens, yet new as the eager enthusiasms of youth—upon those who with steadfastness wait upon their Lord. From *The Faith We Live By* by Earl L. Douglass; Cokesbury Press.

ONE LONG BOOK

The fact of the matter is, as Robert Browning said succinctly, "Tis looking downward that makes one dizzy." The man who has his gaze riveted on the

Not of the sunlight,
Not of the moonlight,
Not of the starlight!
O young Mariner,
Down to the haven,
Call your companions,
Launch your vessel
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam.

—Alfred Tennyson.

narrow little circle of his own experience, obsessed (like the poor creature in Bunyan's dream) with the sticks and straws and dust of the floor, never thinking of the stars and the crown, cannot see life in true perspective. Oh, if only he would look away from all that—one long look into the face of the Lord God Almighty, if only he would take five minutes in the morning to liberate him! Yes, it is release—this great conviction—from the worries of life. From *The Gates of New Life* by James S. Stewart; Charles Scribner's Sons.

BE STILL, MEDITATE, AND PRAY

It is significant to remember how the astronomers have arrived at their greatest knowledge of the heavens. There are multitudes of stars with which they are perfectly familiar which yet have never been seen by human eyes. They are mapped and charted in their definite locations, though no man's vision has beheld them. The way they were discovered was by the photographic plate which is more patient and more sensitive than the human eye. A telescope is adjusted so that, turning in time with the apparent turning of the heavens, it keeps its steady focus on one fixed point for minutes and it may be hours, and when the photographic plate on which the light from its lens has fallen is developed, there is the unmis-

takable record of stars far beyond the reach of our perception. Gradually through the night the great eye of the telescope has gazed into the infinite, and through it the secrets of the infinite have filtered down for us to understand.

Such patience and such quietness as that are necessary if you and I are to perceive beyond the shallow moments of our small activities the overarching glory and certainty of God. There is no other way. We cannot be argued into a realization of God. We cannot have it preached into us. We cannot even get it out of books. We must be still, and meditate, and pray. From *When Christ Passes By* by Walter Russell Bowie; Harper and Brothers.

PERIL OF EXCESSIVE SELF-CONSCIOUSNESS

Did you ever, as a child, plant a handful of seeds and then a couple of days later dig them up to see how they were getting on? A wise teacher of American youth has said that it is not a good plan to dig too often and too deep around the roots of our deepest thoughts and feelings, since the very light by which we examine them may also destroy them.

Our generation sorely needs this warning. Too many of us have carried self-consciousness beyond the point where it is either a necessity or a virtue, and have made of it a perilous vice. It would be better to leave our deeper life—particularly the religious life—to the processes of its own hidden energy. "The mind of the average churchgoer," says Mark Rutherford, "needs to be turned from self to what is not self." A fully Christian mind will have other things to do than to think solely about its own states. Like the farmer, it will go about its outward business, letting the seed mature, "he knoweth not how." From *The Fellowship of Prayer, 1938*, by Willard L. Sperry; The Commission on Evangelism and Devotional Life.

"I AM WITH YOU ALWAYS"

Last generation, the only way to hear a singer was to go to the hall where he was appearing. Today there are wireless waves pulsing through every house in the land, and anyone who cares can come into touch with the unseen influence, just where he is. The solace of the music is for him alone, as if there were no other. Yet the miner in Wales and the shepherd in Scotland and the sailor at sea is hearing it also. In some such poor way as that we may realize how in spirit Christ is near to every one of us.

He is no longer in Galilee, but the spirit in your heart is his. In the mysterious centre of your being, you are in contact with the Infinite. There is a door there somewhere into the spirit-realm. And at that door the Lord knocks. Nobody needs him or wants him anywhere but he is there. "Raise the stone, and thou shalt find me. Cleave the wood and I am there." He is nearer to each of us than breathing. At home and in business, he is where we are. We can never get away from him or shake him off. His spirit is in us. It is because he has gone away that he can say: "I am with you always, even unto the end of the world." From *Feathers on the Moor* by Archibald Alexander; Doubleday, Doran & Company.

PERSONAL AND SOCIAL GOSPEL

Quite frequently when a man is stung with the splendor of a sudden thought, he forsakes all other thoughts and cleaves only unto it. It was not so with Walter Rauschenbusch, the twentieth anniversary of whose epochal book, *A Theology for the Social Gospel*, has just passed. "A hot breakfast," he once remarked sagely, "is an event devoutly to be desired, but is it wise to chop up your precious old set of colonial furniture to cook the breakfast?" He was disturbed by the minister who gets hot about child labor and cold about prayer meetings. He conceived one of the major tasks of the theologian to be socializing the gospel without destroying it. From *Christendom*, article by Arthur Cushman McGiffert; Willett, Clark & Company.

EMPTINESS OF LIFE

There is the strain brought about by the experience of the comparative emptiness of life. . . . We have developed an ironical modern version of the old tale of Bluebeard. Many modern people have a closed room with a secret. But the secret is not in some shameful thing hidden away from view as in the fairy tale, but in the fact that the inner room is empty. There is nothing there, nothing in the central inner room of the soul. It has been pointed out that our time abounds in people constructed like billboards, with an imposing front and a vacant lot behind. Many people emancipated from the belief that the earth is flat, geographically, still find it flat spiritually, a far worse condition. . . . For such a condition the Christian religion ought to come as to a situation made for it from the foundation of the world. "I am come that ye might have life, and have it abundantly." From *Christianity and the Individual* by Halford E. Luccock; Cokesbury Press.

Acts of Worship for Pentecost*

CALL TO WORSHIP (The Introit)

Minister—I was glad when they said unto me, Let us go into the house of the Lord.

People—Our feet shall stand within thy gates, O Jerusalem.

Minister—Holy, Holy, Holy, is the Lord God Almighty; who was, who is, and who is to come.

People—Glory be to thee, O Lord most high.

Minister—O the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past finding out. For of him, and through him, and unto him are all things. To him be the glory for ever.

People—Glory be to thee, O Lord most high.

Minister—Unto the king eternal, immortal, invisible, the only God, be honor and glory for ever.

People—Glory be to thee, O Lord most high.

AN ACT OF PENITENCE

Minister—O God, Holy Spirit, who art the well-spring of joy and power, we confess that all too often by our sin we have offended against the fellowship thou seekest to create within thy church.

People—Have mercy, and forgive us, O Lord.

Minister—Come, Holy Spirit, and open our eyes to see the vision of thy church restored to unity. Open our hearts to desire that all thy people may in Christ be one.

People—Come, Holy Ghost, our souls inspire.

Minister—Grant us patience and charity, O Christ, toward all disciples who differ from us; for they also bear thy name, adore thee as their God, and put their trust in thee as their only saviour.

People—Lord Jesus, renew in us thy spirit.

Minister—Shed abroad thy love in our hearts that we may boldly witness that thine is the only name given under heaven whereby all nations must be saved.

People—We beseech thee to hear us, good Lord.

Minister—That thy church, being reunited, may serve thee in joyfulness; that it may spread abroad good tidings; that we as brethren may love one another, having a heart of compassion for all mankind; and binding men to-

gether in a fellowship which overleaps all barriers of class, race or nation.

People—We beseech thee to hear us, good Lord. Amen.

AN ACT OF THANKSGIVING

Minister—Glory to thee, O Christ, our ascended and ever present Lord, through whom we have access to the Father.

People—Glory to thee who lovest us and has loosed us from our sins.

Minister—Glory to thee who dost redeem unto God with thy blood, men of every title and tongue and people and nation.

People—Glory to thee who has reconciled us all in one body unto God through thy cross, so that we are no more strangers and sojourners, but fellow citizens with the saints in the household of God.

Minister—Glory be to thee, who loved the church and gave himself for it; that he might present it to himself a glorious church, not having spot or wrinkle or any such thing.

People—Glory to thee who art in our midst when we are gathered together in thy name.

Minister—Glory to thee who didst institute a perpetual remembrance of thy precious death and dost unite us therein with thy very self.

People—Glory to thee who are with us always, even unto the end of the world.

Minister—Glory to thee who hast gone before to prepare a place for us in thy father's home.

People—Glory to thee who art with and finisher of our faith, that God in all things may be glorified.

Minister—Now unto the king, eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever. Amen.

A REALITY GREATER THAN SELF

When, as a young boy, I first heard a great symphony, it meant nothing to me. I thought the violins were dreadful, and an internationally famed artist who played a solo on the 'cello seemed endlessly tiresome. If to me now such music is, as it were, the breath of life, my volition did not work the change. Rather, as once again I sat in the presence of great music, it found in me an open door. It came in and took possession. More than my will wrought the saving transformation. I was invaded by a realm from beyond my volition and was born anew into a fresh relation with a reality greater than myself. So said Paul—"If any man is in Christ, he is a new creature." From *Successful Christian Living* by Harry Emerson Fosdick; Harper & Brothers.

*Issued by the Joint Executive Committee, Life and Work and Faith and Order Movements, 297 Fourth Avenue, New York City. Copies may be secured at 50 for 75 cents; 100 for \$1.25.

SUN-CLEAR TEACHINGS

The teachings of Jesus are sun-clear. They make their appeal immediately to the soul. To see their beauty, to confess their authority, it is only necessary to be a human being with mind and heart lying open toward God and the truth. One does not need to argue for the beauty of a rose, or for the compelling power of a sonata, or for the grandeur of a sunrise. Beauty, music, sunlight—all make their direct and immediate appeal to all normal men and women. And just so with the teachings of Jesus. They speak a universal language. As John Stuart Mill said: "Nor would it be possible, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Jesus would approve his life." From *Best Sermons, Book Four*; edited by Joseph Fort Newton; sermon by Edwin D. Monzon; Harcourt, Brace & Company.

CHURCH MANAGEMENT
DIRECTORY FOR 1938

See Pages 476-477

An Invitation Campaign

THE churches of Alliance, Ohio, some eighteen of them, found that they had differing ideas regarding methods and processes of evangelism. But they were agreed on one point. They all wanted to increase their congregations. So they planned to work together on an invitation campaign.

The campaign was scheduled for the week just before the beginning of Lent. A survey made in the city some months before gave a list of prospects. To this was added names of members whose interest had lapsed. So the invitation went to indifferent members as well as new prospects. Each church organized its own teams for the visit and each church planned its own evangelistic follow-up appeal. But all united in a program of visitation which was simply to invite people to church.

An attractive little leaflet was distributed by the visitors. It bore the title "The Churches of Alliance Invite You." The invitation in the folder read as follows:

THE CHURCH INVITES YOU

Long before you came into the world the Church of Christ was extending its invitation.

In a steady procession of men and women, boys and girls, to its altars one might find many types of individuals. There were kings who needed vision for their task of leadership; there were scholars who needed light above that which manuscripts could supply; there were mothers praying for their children, business men seeking release from burdens, toilers who wished some confirmation that life was worthwhile. And there were sinners, men and women bowed by conscience, who wished to hear the voice of God say: "I forgive thee; go and sin no more."

For all of these the church has its message of light and peace.

Much that we have in the world today is the gift of religion. Our nation was established by God fearing men and women. More than they desired houses and lands they desired that their children continue in the worship of the God who led them. The Christian character established through our God-fearing parents has given society its stability. Destroy that and social destruction will come to the world.

There is little permanency in our world of today. Nations fall overnight. Kings yield to dictators and democracy trembles. More than half of our world lives in fear of what tomorrow will bring. There is unemployment, intolerance, bitterness and war. In such a time is it any wonder that humanity seeks for something of permanency? The church stands out, in striking contrast to the institutions made by men.

As it has done for many years, it stands and invites.

We believe that the average person has the urge to turn to God. We believe that his better self presses him to join the procession of those who turn to the altar of the church. Many things have prevented that progress. The cares of the world are many. There are duties of home and business. The pleasures of the world crowd out the appeal of God. There are many things which enter in.

But the church still bids.

The next weeks offer a splendid time to make your resolution. March 6th is the first Sunday in Lent. Sunday after Sunday up to Easter, April 17th, the churches will relive those last weeks of the Master's life. There will be services of interest in each of the churches. There will be friendly handclasps for those who come to the door.

It is your time to join with others who wish to sustain the contributions of religion to our American life.

The churches of Alliance invite you.

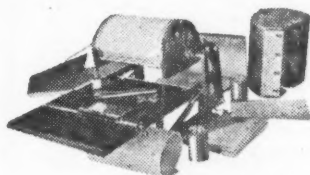
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(Turn to page 517)

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Consequences of Imprisonment Are Full Churches

By Sydney C. Lucker★

LETTERS written by Pastor Martin Niemoeller, the Berlin confessional pastor, to his wife from his prison cell, reveal that up to the time of his trial his spirit remained unbroken. Just after his arrest he wrote:

"You may tell the whole committee and any others of the congregation who come to see you that, although I am quite uncertain as to what may be coming, I am at peace; and that I hope to be ready if I am led by paths which I have not sought. . . .

"I think much of the last words of Jesus to Peter . . . and I am convinced that the congregation recognize that nothing in the future can prosper without the joyous message of Jesus Christ, but that with him all will readily succeed. I am contented and thankful that I can now allow myself to be carried by him who I have preached.

"How good it is that the old truths remain firm; that the Rock stands and will continue unshaken amid all the things that are against us. Let us not be impatient! May God direct our hearts to the love of God and to the patience of Jesus Christ."

During Advent he sent the following message: "There is one request I should wish to make to all, that we allow no place to weariness! Voices

are again heard which seek to persuade us that the suffering of our Church is a sign that we are on the wrong path.

"To this we reply in confidence that the Apostles have taught us very differently on that matter. One thing indeed we know and will maintain: that just as our prosperity neither brings nor guarantees our peace with God, the same is true of our suffering. This peace comes through the work and the grace of him whose suffering began in the manger and was finished on the Cross, that we as his people might be called the children of God.

"Let us believe the glad tidings of God to us and go forward in the strength of that faith, following that One Lord, caring nothing about the blame cast on us by men, but with the peace of God in our hearts and the praise of God on our lips. So help us God!"

After six months imprisonment he could still write optimistically. Here is an extract dated January, 1938:

"Somehow in these last six months the ship of the Church has got afloat again. The color is dimmed, the masts are broken, the whole appearance is not handsome; but the Lord Christ still sits at the helm, and the ship moves forward.

"Who would have dared to hope as much when Ludwig Muller thought he had taken a fine prize? It lasted no longer than the red spectra of 1918—and after such an experience one does not run away from every ghost, but feels for what is hiding under the white sheet.

"And I think my imprisonment also

belongs to the holy humor of God. First the mocking laughter: 'Now we've got that fellow!' and then the imprisonment; and what are the consequences? Full churches, a praying community.

Rage, world and spring,
I stand here and sing,

My heart is at peace,
Since I live in God's care,
Earth and hell may beware,

Their fierce threatening cease.
"To get bitter about such things
would be shameful ingratitude."

Proud of Engaging in 'Religious Politics'

Cairo—Sheikh Mustapha al-Maraghi is a man of medium height, dark, with arresting eyes which peer at you out from beneath a white turban. He wears his long galabieh with grace and finesse. His manners are perfect.

"I should like the world to know," he says, measuring his words, "that not only do I not engage in party politics but that I hate party politics." Then His Eminence adds significantly, "but I should also like the public to know that the Moslem religion is intimately bound up with every form of life. Neither the Koran, nor the Traditions, nor our theology can be understood without a knowledge of the politics of the nations and the history of our social lives."

* * *

Unified Church Achieved in France

Paris (by cable)—A unified Protestant Church in France was achieved as the result of the meeting at Lyon (4-28) of the Constituent Assembly of the Protestant Churches. Called to create a Union of the Reformed Churches, the Assembly brought together over 600 congregations of four denominations to heal a breach in French Protestantism that goes back to 1872 when liberals among the Evangelical Reformed Church declined to subscribe to a new Declaration of Faith and established the Reformed Church.

The two other groups now joining in the unification are the fifty odd congregations of the Free Evangelical Church and about 25 Methodist congregations in France. The union is based upon a new Declaration of Faith which is a moderate restatement of the historic Calvinism of the Reformed Churches.

This movement for church unity, which has been reinforced by the growing development of the world ecumenical movement, began to take actual form in 1932.

PLEASE STOP

Editor, *Church Management*:

Please! Please do not run my notice for a supply in your "Pulpit Exchange" section again. Your service is so excellent that I am swamped with offers. A second notice and I would probably go bankrupt notifying prospects that satisfactory arrangements were completed the day after your paper came to my desk.

Thank you.

Jess H. Norenberg,
Eau Claire, Wisconsin.

*By Religious News Service.

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• THEY SAY •

Editorial Note—The combining of the July and August issues into "Church Management Directory" to be published July first, makes it impossible to continue the discussion of Rabbi Brickner's article. We have received several long replies which answer the Rabbi in detail. These cannot be used. We used Dr. Brickner's article to give an authoritative presentation of the point of view of the modern Jew. Our correspondents are to be commended for their restraint in discussing a subject so vital to the Christian faith. We believe that the letters received and published contribute to the Jewish-Christian understanding so necessary in our day. Thank you, my friends.

LIKED BRICKNER ARTICLE

Editor, *Church Management*:

I am one of your new subscribers. I have intended writing you a letter of commendation for your most excellent magazine. I regard it as the finest aid to ministerial effectiveness I have ever seen.

The immediate impulsion to write you comes from the current (May) number however. The article in the April issue by Rabbi Brickner was worth the year's subscription. Since some of your readers have seen fit to be critical of the article and the propriety of its publication I should like to add my contribution.

For fifteen years I was a teacher of Bible in three of the representative colleges of my church. This accounts in part for my dissatisfaction with the orthodox account of the Trial and Crucifixion of Jesus. It has appeared me to be an agreeable harmonization fashioned to support a particular point of view, rather than a dependable statement of historic facts. During the past Lenten Season I took occasion to make a careful analytical study of the Gospel records separately. Frankly, I am amazed at the result. On the basis of internal evidence the conventional view rests upon a very unsatisfactory foundation. From the standpoint of objective evidence I find that Rabbi Brickner's article tends to supplement my own conclusions.

I am hoping that his article can be further documented by competent authorities, especially on the point of the official abolition of the Sanhedrin. The statement of the Rabbi at this point is very loose. It is: "First, no Sanhedrin existed at that time. It had been abolished by King Herod forty years before the birth of Jesus, and was only re-established ten or twelve years after Jesus' death. In other words, it had not functioned for over eighty years." If this can be sustained by competent scholarship it would mean much in the matter of reconstruction.

In religious matters our inherent conservatism predisposes us to take too much for granted. Therefore, to show irritation and to resort to criticism when some of our comfortable presuppositions are challenged is but to re-

veal one's own uncertainty regarding the actual facts. Personally, I much prefer a disturbing truth to an unwarranted assumption, no matter how time-honored, pious, and pleasant it may be.

Thomas Alfred Williams,
Wichita, Kansas.

MENTAL STIMULUS

Editor, *Church Management*:

Congratulations to you on your courage to print Rabbi Brickner's article. A minister need not be labeled "liberal" to appreciate it.

Some of us may question certain of his assertions. But we at least understand better the Jewish mind on this matter.

One great need of the clergy is to read something occasionally that stirs us from our intellectual complacency. Rabbi Brickner's article did just that.

M. B. Klepinger,
Dayton, Ohio.

FEEBLE ARGUMENT

Editor, *Church Management*:

I can't help but make one observation about the article in the last issue about the Jews crucifying Jesus. The author was very feeble in what he did say, completely avoiding his own challenge. The prejudice on this subject, in my observation, has been entirely on the part of the Jew himself. No Christian can properly hold the Jews as a nation responsible for that historical crime, nor can any amount of sophistry change the fact that it was Jewish prejudice historically, their crime that gave the world the crucifixion story. But although it resulted from Jewish prejudice historically, their crime was the only logical outcome of the entire human race. Jews brought it on, not as Jews, but as representative of mankind. Had there been no sin except Jewish sin, then we might well accuse the Jew, but Gentile sin and Jewish sin combined gave us a crucified Saviour. Since Jesus was the Christ, eternal, my sin today was just as responsible for that scene as was the sin of the Jewish high priest. I hold no Jewish prejudice, but rather a Jewish compassion, but I think we injure the Jew in encouraging his false notion that Gentiles think of every Jew as a "Christ killer." I have never heard that expression except from the mouth of a Jew. I would much rather have seen an article in your excellent magazine by a good Christian giving the true Christian viewpoint, rather than the one that seemed to me to make Christians admit a false attitude and position on the vital question of race prejudice.

Dallas Lee,
Edinburg, Texas.

JEWS WERE THE PRINCIPALS

Editor, *Church Management*:

But I am writing you in regard to the article by Rabbi Brickner in the April number. Of course he takes the

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only attitude that a Jew could consistently take. But I am not ready to accept such an interpretation of the Gospels nor do I accept his claimed inaccuracies. If I did not believe in the inspiration of the Scriptures, I might consider his criticism. But I do believe in the inspiration of the Bible and that it is God's word and such vital things as the birth, the sonship and divinity of Christ are not inaccurate.

His claim that the Jews did not crucify Jesus is a fallacy. We all know that Pilate ordered it and it was done in the Roman way. But the Jews were the principals. I do not have the authorities at hand but I hope that some one who does have access to them will refute the Rabbi's declaration, for they are short of the truth and fallacious. And I am sure you will give such an article the same introduction you gave to his.

L. L. Epley,
Kerman, California.

THESE BOOKS ANSWER HIM

Editor, *Church Management*:

It is not often that I write either to editors of newspapers or magazines regarding material found among their columns. However, in the April issue of your magazine I was interested in the article by Rabbi Brickner. Not being much of a scholar myself, I laid the article before my good friend, Dr. Howard Tillman Kuist, head of the department of New Testament Language and Literature in the Biblical Seminary in New York City. This is his reply:

"With respect to the enclosed article on the 'Trial and Crucifixion of Jesus' by Rabbi Brickner, may I say this is nothing to get particularly excited about for it is the recurrence of a very old practice. If you will notice the bibliography at the end of his article, his principal authorities are either prejudiced or belonging to a very radical school. If he had really been fair, he would have included the two following books: 'The Trial of Jesus from a Lawyer's Standpoint' by Walter M. Chandler of the New York Bar, published by Federal Book Company, 1925, two volumes; and 'The Trial of Jesus' by Giovanni Rosali, published by Dodd and Mead, 1905. The first of these books has never been answered. In fact, men like Rabbi Brickner simply ignore it, and if you mention the book to people who are inclined to follow Brickner's views, they will want to change the subject!"

I hope that you will at least publish the letter which I have copied—for that is the important part. Rabbi Brickner's article cries out for an answer. And Dr. Kuist is an authority in this field. Theodore M. Anderson, Philadelphia, Pennsylvania.

MISSED THE MARK

Editor, *Church Management*:

The article on "The Trial and Crucifixion of Jesus" by Rabbi Brickner in your *Church Management* for April rather amazes me in its apparent missing of the mark and rather glaring inaccuracies. His assumption that there was no motive on the part of the Jews for wanting Jesus out of the way is an amazing assumption that they were living up to the law and its teaching in their own lives.

While remembering that apart from

a return of "Israel" to their Redeemer, the Kingdom of God will not fully come, I could not refrain from discussing Jesus' Crucifixion in the light of the article at the service last Sunday evening. I cannot but wonder if Rabbi Brickner properly represents the best thinking among modern religious Jews.

James W. Laurie,
Pittsburgh, Pennsylvania.

"THEY CRUCIFIED HIM"

(After reading the effort of a Rabbi to exonerate the Jews from guilt)

'Tis neither Roman soldier, nor the Jew

Whom we should blame.

It was not what they did,

But what his own did not

That spotted mankind's already sordid shield

With darker spot.

And so to-day—I fear not foes without

So much as foes within,

Who to the cross are nailing him

By fierce neglect and subtle sin:

Indifference and insufficient help.

These are the devil's whelp,

Which crucify my Savior and my Lord.

Forget, I say! Forgive the Jew and Roman horde!

Yes, rather see

That Jesus is by thee adored.

Arnold F. Keller,
Utica, New York.

THE CRUSADE NEEDED

Editor *Church Management*:

This is to reply to the article in the March issue of *Church Management*, titled, "Layman Puts Crusade up to Preachers." The author stated that he belongs to a church which he believes would fulfill any minister's dream, and yet, he feels that there should be something greater than the ordinary to challenge him and his church. This would make necessary a crusade or an undertaking that would enlist the entire church in a great cause.

I want it understood, that whatever I say is my own personal opinion, if I should be quoted.

I am a Protestant chaplain at an army post where I serve hundreds of people without thought as to their particular religious profession or non profession. In my army parish, about one-fourth are Catholics and the remaining are Protestants of one type or another. Here is a field of service that is a real challenge for the Protestant church. Something should be done about church unity and union. This, my dear friend, is a crusade that should challenge the entire Protestant church through the world.

Of course, I am acquainted with church history and especially the Reformation and counter Reformation. Also, I am aware of the rise of modern denominationalism, which sprang into existence as a result of revivals in various parts of the world. However, the time has come when the Protestant church, in the world, must unite to live.

In my congregations on Sunday, I have Protestants of all denominations and a few who are Catholics, remain after their Mass is over. I do not strain my faith or compromise my religion to preach to them. Our worship service is non-denominational in purpose and I preach on the same themes I used as a pastor of a denomi-

national parish in Indiana. We never have religious quarrels or religious misunderstandings even between Protestants and Catholics. We use the same building and equipment and only make small changes to suit our services. Often I sit in the pew when the Catholic civilian chaplain conducts Mass for our Catholics. Sometimes I don't understand all parts of their service because I am not well acquainted with their ritual; but I can bow my head and pray as they pray, and through the beauty of their service, feel the presence of the heavenly father.

I pastored churches in my denomination for eight years before I became an army chaplain. Sometimes a rural community of three hundred souls had as many as three Protestant churches. Sometimes the Protestant family would have their church membership divided among two or more churches. To me such a division is a waste of time, money, and religion. Something should be done. A community which can support only one elementary school, certainly cannot adequately support more than one Protestant church.

We carry on in our army church a program equal to that of the larger city churches. In this church, of many denominations, all worship at the same kind of service. I find that most of us, have about the same ideas concerning God, man, and the universe. No one has admitted that they disagreed with my sermons, to warrant a private discussion on a religious doctrine. Remember, I haven't compromised my religion. One discouraging thing is that many young men come to us with narrow ideas of religion from their home churches.

The Christian church is undergoing its greatest trial of modern times. Our great weakness is division. I am not clamoring for church union between Protestants and Catholics; but I can't see why Protestant denominations of like communions fail to unite as one. We do make certain claims in favor of church union, but how feeble they are! I wonder if church union would cause some church dignitary to loose his job, or if, some denomination would have to surrender its precious name it invented too long ago! The world is undergoing the greatest change of the last century. The church will loose its place and power if it cannot organize itself for battle.

Next Sunday morning our school children will provide the Protestant service with a Junior Choir composed of the sixth and seventh graders. They come from Protestant homes of many denominations and some are Catholic. They will sing hymns that I have loved from my childhood up. They will be united; for they love the same God and Father. I have never felt the need to preach on Church Unity here; but I will make that choir of all denominations and Catholics an object lesson for the near-by civilian communities.

Mr. Layman, here is a vast frontier for a God-inspired and God-willed crusade. The only difficulty is our religion. Is it sympathetic, charitable, and big enough for the crusade? Our God is big enough. He prayed that we might be one, even as he and the Father were one.

SILAS E. DECKER,
First Lieutenant, Ch. Corps.,
United States Army,
Langley Field, Virginia.

TAX EXEMPTION FOR CHURCHES

Editor, *Church Management*:

I am not of the number who objected to the article by Rabbi Brickner. In fact I quoted from it for my Easter sermon and left the people to draw their own conclusions. Such an article seemed timely and if there is any foundation for his claims I think we should know about it. I would be glad to read more articles of the same type even if I could not believe all that was written.

Just now I have read your editorial on tax exemption. I believe this will come to the front very soon and I wondered if further light on this subject would not be beneficial. When churches are taxed, if they are, I can see some great hardships at first, but I wonder if such a move might not be a great blessing in the end. Perhaps you may feel like giving your readers more information at some later date.

Roy Hilton Short,
Millinocket, Maine.

An Invitation Campaign

(From page 513)

Because of differing ideas as to method of securing decisions the pledge card attached to the circular did not emphasize conversion but rather church attendance. These pledges were imprinted with the name of each individual church. It is shown below.

A PLEDGE OF CO-OPERATION

I believe in the church and wish to co-operate with the churches of Alliance in the following ways:

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Most of the churches experienced an immediate pick-up in attendance. The visitors, in some instances, uncovered old church letters which were brought out for a local church. The decision of the ministers was that the effort was very much worthwhile. At least, the churches of Alliance had found the one thing on which they could unite in a campaign such as this.

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Editor and Publisher,
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Twentieth Century Quarterly, article by John R. Ewers; *The Christian Century Press*.

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Address

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Auditorium Building Cleveland, Ohio

(From page 475)

more and more of the burden. With the percentage of giving but two percent of the nation's income we surely have a long ways to go before we reach the ideal of Christian stewardship.

Stability of the Preacher's Income

THE editorial above takes a rather pessimistic view of the effect of the New Deal economic philosophy on philanthropy. This one gives a brighter picture. The constant emphasis on the rights of the man who labors has had its impression in churches. Rural churches, and those made up of toilers, have been the most delinquent in the matter of prompt payment of ministerial salaries. Improvements may be expedited along these lines.

One minister, pastor of a working man's church, tells me that he now gets his pay twice each month. Mechanics, working in shops and factories, draw their pay with regularity. It is easy for them to see the necessity of regular pay days for the preacher. We have little evidence of this in the rural section. We wish some of our readers would advise us if improvement can be noted in this respect with the government program of aid to agriculture.

The right of the laborer to a living wage should, also, have its effect upon churches which might think of reducing the minister's pay. One would need to be thick-headed indeed not to reason from the emphasis upon the rights of the laborer the rights of the clergymen. So while giving to charity may be slipping the minister's security is, at the same time, growing stronger.

There is factual evidence from transition periods in European nations to sustain this contention.

AN APOLOGY

We owe an explanation and an apology to the *Adult Bible Class Monthly*, a church school publication of the Methodist Episcopal Church. Our source of information for the article in the May issue entitled "The Itinerant Preacher," including the illustration used, was that magazine. The credit line should have appeared with the article.

WHEN WE FLUNK RIGHTEOUSNESS

John Reed's uncle led a revolution in Guatemala that succeeded. Whereupon he got himself appointed secretary of state in the new government. His first official act was to seize all the money in the treasury, with which he gave a huge banquet with much frolicking and dancing; as his next act he declared war in the German empire because he had flunked German as a sophomore in college. I suspect that not a few of us who have declared war on the Kingdom of God, or, at least, severed diplomatic relations with it, did so because we flunked righteousness somewhere in the course of life. From *Personal Triumph* by Miles H. Krumbine; Harper & Brothers.

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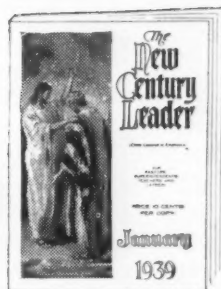
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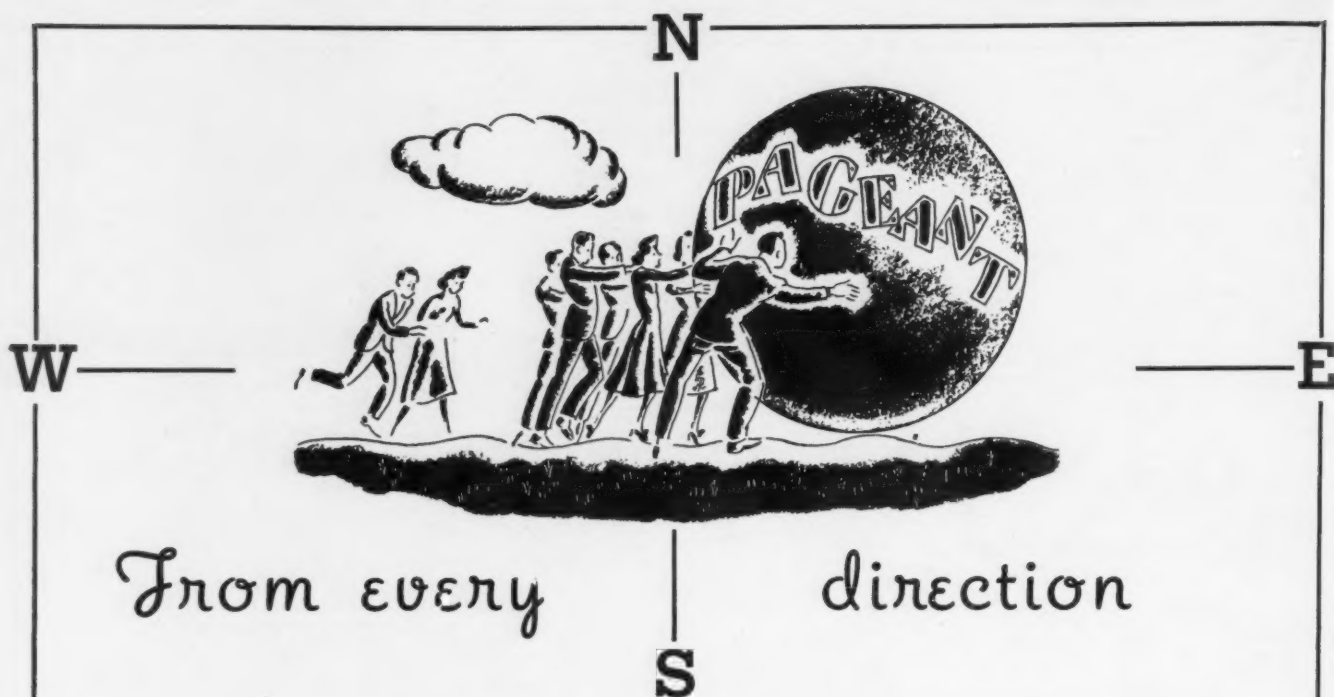


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